

IMMEDIATE
ADDRESSE
VNTO GOD
ALONE.

First deliuered in a Sermon before his
MAIESTIE at *Windsore*.

Since reuised and enlarged to a just Treatise
of INVOCATION of
SAINTS.

Occasioned by a false imputation of
M. ANTONIVS DE DOMINIS
vpon the Authour,

RICHARD MOVNTAGV.



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TO
THE RIGHT
REVEREND FA-
THER IN GOD, AND
RIGHT HONORABLE
L O R D,
J O H N,

Lord Bishop of *Lincolne*, Lord Keeper of the
great Seale, of his *Majesties most Honorable*
Privie Councell, Visitor of the Collegiate
Churches of *Windsore* and *Eton*.

Right Reuerend in Christ, Right Honorable,

T *is now three yeeres, and
more, that preaching at
Windsore, as my course
then fell, before his Ma-
jestie, I tooke my Text, Psal. 50. 15.*
¶ 2 *which*

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*which that Sunday was verbum diei
 in die suo, Read in the publike Ser-
 uice of the Church, according to dire-
 ctions in the Booke of Common pray-
 er. In Pulpits, and in popular Ser-
 mons, I nor like it in others, nor Pra-
 ctise it my selfe; to meddle much or far
 with any Point of abstruse, or contro-
 uerted Diuinitie. For common capa-
 cities, are made and fitted for matter
 of meane and ordinarie apprehension.
 Preaching is appointed to make men
 better in practique knowledge; and so
 was euer vsed of the Ancients: not acute
 and subtile for discourse and specula-
 tion, which is the ordinarie pietie of
 these times. But as then it fell out,
 such was the Auditorie, so extraordi-
 narie The wordes, as they fell in pro-
 cesse of handling that Psalme, and of
 that importment, Call vpon me in
 time*

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time of trouble; So direct and plaine
 for addresse vnto God: vnto Him a-
 lone: for Immediate accesse without as-
 sistance or mediation, I could not well
 waue the Case of Inuocation, Aduoca-
 tion, and Intercession of Saints and
 Angels, so much perswaded, vrged,
 practised, and abused, in the common
 vse and custome of the present Church
 of Rome. (And yet not so, as to dwell
 vpon it wholly, or to make it ~~in~~ alto-
 gether.) Concluding it a point of plaine
 folly, if no more, for any man to implore
 the Helpe of others, to vse Aduocates
 and Assistants vnto God, in any exi-
 gence, time of neede or necessitie, who
 is so directed, counselled, and inuited by
 God himselfe, to immediate accesse
 without mediation, in, Call vpon me.
 Of folly and ridiculous absurditie, as it
 is by them conceiued, taught, and laid

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downe: euen by the most learned, iudicious, and aduised amongst them; though I know, in point of practice and performance, the simple vulgar people, not acquainted with, nor capable of Scholasticall niceties, or difference in termes, of Inuocation and Aduocation, Helpe originall, and deriued; goe to it down right with direct addresse indeed, vnto flat Impietie against God, and Idolatrie in their ordinarie deuotion vnto the Creature. I was as Conclusive against this custome, as I could be, as directly opposite vnto their Doctrine of Aduocation as Contradiction could make me; and yet Right Honorable, I haue beene vouched, for an Abettor of their practice, at least in part; I am sure, slandered in my Opinion and Preaching. There was present at my Sermon, that infamous Ecebolius of these
times,

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times, Religionis defultor, Archbishop sometime of Spalata, then Deane of that Church, Marcus Antonius de Dominis. This Man and Runaway from Religion (a man, if any other of his Coate and Calling, apt enough to be circumcised and denie Christ Iesus, if the Grand Signior would but make him chiefe Mustie, so much would Ambition and Couerousnesse, his bosome infirmities, sway with Him) in his late impudent, leud, shamelesse Recantation, in which he professeth and proclaymeth himselfe vnto the world a Knaue in graine, a man of a cauterised Conscience, and prostituted Honestie vnto all, euen Ciuill, conuersation; as without all modestie, he belyeth that Church in generall, which my selfe haue heard him often publicuely and priuatly commend and admire: As he spareth not

Par-

Particulars, of most Eminent place :
 so also, amongst others, hath he belyed
 me ; as if I concurred with himselfe
 now, in opinion ; or auowed that ridicu-
 lous Romane Doctrine and Practise
 of Praying vnto Saints and Angels,
 in time of need. For, He heard with
 great delight and content, as he saith,
 one of his then Canonsof Windfore,
 preaching before the Kings Maie-
 stie, maintayne, That there was no
 cause why euery man might not
 turne himselfe vnto his Angell kee-
 per, and say, Holy Angell keeper,
 Pray for me. Hee nameth me not in
 this passage, I graunt, but wrappeth vp
 a certaine quendam in generall and in
 doubtfull termes. And had I not my
 selfe professed, En adsum qui feci, I
 well and quietly had rested blamelesse,
 by a namelesse aspersiō, and left them

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to ghesse at randon, or shoot at Rovers,
 who would happely haue fastned it e-
 tberwhere. But nothing was said, why
 I should shunne the Charge, or diuert
 the Imputation vpon any. And because
 the first notice that euer I had hereof,
 being from (though at second hand)
 your Lordship, I could not possesse my
 Soule in patience, without giuing your
 Lordship intimation, how vntruly, an
 aspersiō of siding that way, had by him,
 so loose a Lozell, beene cast on that so-
 ciety, whereof himselfe sometimes had
 beene, and my selfe am yet, through his
 Majesties Grace, a member: the
 rather, because wee haue all vnder his
 sacred Maiestie, especially in Cases of
 this condition, a Reference vnto your
 Honor, as our Visitor. May your
 Lordship then be pleased, to take notice
 of his dealing, conformable to the rest of
 A
 his

THE EPISTLE

his leuder actions, in his turne-coating
 from side to side. He stileth me, One
 of his Canons of Windsor: as if,
 for That, my dependance had beene
 vpon Him, or my selfe, and the rest of
 my Brethren there had beene his by
 appropriation. What the course is in
 the Court of Rome, I know not, where
 Places of such qualitie are bought and
 sold. But here I am sure, He was but
 one of vs, The fundamentall Statutes
 running thus, De tredecim Canoni-
 cis, quorum vnus Custos, vel De-
 canus existat. The Deane, and Pre-
 bends there, being no mans Canons, but
 his Maiesties: who by Right Origin-
 nall, is, in his Royall Predecessors,
 Founder and Patron of that College.
 Secondly, he doth not blush to write,
 that he heard me with great delight
 and content. Whereof He nor was, nor
 could

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could be capable. For in his owne intent and meaning to heare, is to vnderstand and apprehend. This he did not: this he could not doe. For I preached in English; vnto an English Auditorie, though composed then of Royall and Noble presence. English, hee might heare; but could not vnderstand, except carptim and sparsim, now and then, here and there a word, or halfe a sentence. And yet I know he Read, for I was present: and subscribed (he saith since, against his conscience, the more Knaue he) to injoy a good Benefice, for I was a witnesse thereto, the Articles of 1562. in West-Illy Church in Barkshire. But Reade I can that which I vnderstand not: Vnderstanding and Reading are two things. And yet, this honest man, as if he had vnderstood my Sermon from point to point, shameth

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not to say, he heard me. Which chiefly
and thirdly is false for the mayne. The
wordes, he putteth on me, I professe be-
fore God, I spake not. I nor did, nor doe
bold the purport of them, Certum &
de fide. The most that himselfe, who
must now say, what they at Rome will
haue him, is this, and no more, Perad-
uenture, or, it is Probable, quòd sic:
But that which he did heare and vn-
derstand is this, for these wordes I
spake in Latin, not in English, Sed de
Angelo custode, fortassis amplian-
dum. No more, nor fewer wordes then
so, this way. How these wordes, so spo-
ken, should affect him with such content,
I cannot tell. I am sure, and can make
good, they are farre enough remooued
from abetting or maintayning, that or-
dinarie course of Invocation or assistan-
cy of Saints and Angels: euen of Angels
Guar-

DEDICATORIE.

Guardians, that continually attend vs,
as farre as resolution is from doubting.
But howsoever, I resolved, euen instantly
upon first notice of this defamation,
to say somewhat in the Case. And
thereupon, repaying vnto my Papers,
so soone as I could finde any leisure, out
of my briefer Notes, for I wrote not
my Sermon verbatim, I drew into a
forme, the substance, I am sure, of all
which was then deliuered: and enlarg-
ged it with much accesse, of more then I
could well deliuer, or did speake within
the compasse of an houre, especially, or
rather wholly in that Eristical part and
opposition which is inter partes litigan-
tes, about Mediation in Imocation.
Which I thought it my dutie to offer vn-
to the view and censure of your Lord-
ship, in regard of that Reference,
which, as a Canon of Windfore, I

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haue vnto your Honor, our Visitor. But much rather in respect of priuate obligation, in consideration of my owne particular. For, let the world take notice, if it may concerne any, your Honor is He, vnto whom, next vnto his most sacred Maiestie, my most gracious Soueraigne and Master, I owe more, then to all the world beside, though I confesse my selfe very much obliged vnto some of your Lordships Reuerend ranke. So that, I could not answere it vnto God and Man, if any act of mine, voluntarie and direct, should iustly giue your Lordship any distaste of my carriage or disposition in this kinde. And because your Lordship hath beene pleased to finde so much leisure, euen in your manifold distractions diuersly, and very great employments euery way, both in Church and State, as to reade it ouer,
and

DEDIGATORIE.

and approue it in your most able iudgement, and giue it your Honorable warrant to the Presse; I could not but make it your owne in publike, both out of dutie and discretion; professing vnfainedly, in the word of a Priest, Fecisti vt uiuam & moriar, ingratus. In which Profession, and Protestation I rest, recommending your Honors long health and happinesse, in my daily prayers, as I haue good cause, vnto God Almighty, and my selfe vnto your Honors seruice and deuotion

Most obliged,

R. MOUNTAGV.

and others in your collection
mine, and give to your Honorables
want to the P. O. I could not but
it was once in public, but of late
and others, perhaps, perhaps
in the world of P. O. I could not



with a view to the
Prof. Smith and P. O. I could not
concerning the P. O. I could not
and perhaps, perhaps, perhaps
of the P. O. I could not
might be, perhaps, perhaps
and others

John O. Smith

R. A. Smith



I
A
TREATISE OF
THE INVOCATION
of SAINTS.

PSAL. 50. 15.

*Call vpon mee in the time of trouble, so I
will heare thee, and deliuer thee, and
thou shalt glorifie mee.*



It is read and re-
membred, *Act. 2. 37.*
that they who were
pricked at the heart
with *S. Peters* Ser-
mon, being streigh-
ted, and not know-
ing what course to
take, doe instantly,
as men in perplexi-
tie vse, fall in with

As we vse to
doe it.

*would say; Men, say they, and Brethren, what
B shall*

A Treatise of the

shall wee doe? Thus they make demurres, vpon that present exigent, out of customary practise, in course of kind. For so it is: The man that is in miserie, will make his moane. Hee that is distressed, will soone enough complaine. Set hee neuer so good á face vpon the matter, wittingly, perhaps, at least vnawares we may, take it vp, dropping from his mouth, *What course shall I take? What shall I doe?*

In this Case, vpon this Quere, *What shall I doe?* Euery man will answere, each mans heart and motion will suggest, and reply: *What? but, Sit not still: cast about: looke abroad: seeke out for some succour, and reliefe. At least goe Call and Cry for helpe, if that (peraduenture) there be any nigh at hand, that will Stay, Consider, Heare, and giue Succour in Distresse.*

So it is not without good reason to call for helpe in time of trouble.

It is not euer vsuall, nor a common practise with God, which was sometime afforded extraordinarily by him, *Open thy mouth wide, and I will fill it. Or, Stand still, and expect Saluation of the Lord.* But the God who at first made vs, without our owne helpe or Concurrence, will not Saue, nor deliuer vs, without our owne induours, and Cooperation.

Our Creation, and our Being we haue from Him alone: who so wisely disposed of vs afterward, that in point of Preservation, wee are not more passives and dependants. *To Deliuere, is his Act, in time of trouble:* But to *Call*, and that formerly, is vpon our part to be performed first. And indeed,

indeed, hither Nature addresseth vs, in Extremitie; as being euer *Sui Conseruatric*, desirous to preserue our *Being* in State. And therefore, *Line of our owne welfare*, affecteth our Good, and well Subsisting. *Skin for skin, and all that a man hath, will he giue for his life*, if it bee in hazard, was spoken vpon no other but this ground. Therefore *Sense* is apprehensiuie in extremitie. *Understanding* is quick and operative vpon smart, hurt, losse, or danger. The Powres and Faculties of Soule and Bodie, are as soone summoned so standing readie in *prociectu*, to doe their Deuoyre, in whatsoeuer they may, for Ease, Relaxation, Helpe, Deliuerance; if it may bee had. *Dauids* practice in this point was not particular. Hee fell vpon a common course of kind, When, *He called and cried, hee looked round about, to see if any would comfort him. Psal. 142. 4. If any man cared for his soule.* So that, *What shall I doe*, in Time of trouble, is a Case soone resolved of on all hands. What but this, *Looke vp: looke about. Seekes out for succour: Call, and also, Cry for helpe.* But vnto *Whom* shall I goe and complaine? vnto whom with good Successe, may I make my moane? or tender my humble Supplication? The best reliefe to be gotten, or expected, was long since resolved to haue beene this, *Omnes misericordis. Nemo succurrit. Alas my Brother: God helpe the man*, and the like are Almes, and Charitie very ordinarie, because they runne at a low rate, and may largely bee conferred without much ex-

But the question is vnto. For Men are not so readie to helpe, as to pitie.

Sence.

pense. But it is a matter of greater charge, and cost, to powre Wine, and Oile into wounds. It will stand vs in much more then so, to take care with the *Samaritane* for recuring, of the languishing, wounded man; if he lie vpon our hands for his recouerie.

Wee haue heard of, no doubt, and sometime commiserated peraduenture, his complaint, who in the anguish of his agonized soule, and in the sore extremities of his *unknowne paines*, had cause enough to lament his owne, not to be expressed *Case* and *Sorrowes* thus, *Haue you no regard, O all you that passe by the way, Lament. 1. 12.* As being disrepected; not regarded, much lesse comforted, of those, who saw with their eies, which remorselessly, they slighted ouer in their affections. *Dauid* in the dayes of his indurance, though, hee *Called* and *Cried* too, as himselfe professeth: though, *he looked vpon his right hand, and vpon his left*; yet, if we belecue his one relation, *found no place to flye vnto: and no man cared for his Soule, Psal. 142. 4.* Wee are commonly to seeke, and vnresolved vpon this *Quere*, Vnto whome shall I make my supplication?

And that in a
double re-
spect.

1.

As not able.
As not willing.

2.

The Resolution herein is not easie: For two Respects. First, for *Disabilitie*, of Power to performe. Men cannot doe Euermore what they would doe, their meanes are not answerable vnto the good wils and desires.

Secondly, for *Disproportion*, in the will vnto habilitie: Few are so well disposed as to doe what they

they can. For there is, if not, a *Lion in the way*: yet a *Reason of profit* to withstand. It will Cost more to Succour, then to Commiserate. *Agar* for examples sake, would with all her Heart haue relieued *Ismael*; being readie to Dye for want of drinke, *Gen. 21. 15*. Motherly Compassion did whatsoeuer was to bee done for the Child: yet the poore woman wanted to relieue him. The Case was otherwise with the Priest and *Leuite*, both of them might, it was in their Power, haue shewed more Mercie vnto the wounded man, had their good Inclination beene as well fitted, as their meanes and abilitie were conformed. *Gallio* Deputie of *Achaia*, could haue taught the *Iewes*, with authoritie, better manners; and freed *Sophrenes* from their outragiousnesse. But his affection was not at all that way. *Gallio* cared not what they did, *Acts 18. 17*. If Will or Power, or both be wanting, wee may long looke and hope, and Call, and Cry, for helpe, but all in vaine, *Non est, qui cures*, None are nigh, to take notice of our Case or indurance.

Now I would bee loth in *Deliquio*, when my Life is fleeting: when Soule and Bodie, scarce can hold together, at such a time, in such a pinch, in place of *Bezoar* water, *Aqua-vita*, or some such infusion to reuiue the spirits, haue only cold water cast vpon my face, which may wear the surface, not releue the trance. So vpon an exigent of extremitie, *Court holy water* is but small comfort for refreshing, the which, but actuated with

Therefore,
Specially in
time of trouble,
it is good
to find out
some other
vpon whom
to Call.

Aurum potabile, worketh scarce somewhat, without that ingredient, no great effect at all. I would be loth, being to leape a Ditch for my Life, relie my selfe vpon a broken Pole, a rotten Stay, a Reed of *Egypt*, which not only faileth, and layeth me in the Ditch, but the disshuiered splinters runnie into my hands, and wound me sore. I would bee loth being naked, cold, hungry, to meet with no better repast and refreshing, then, *Depart in peace; bee warmed; bee filled:* and yet, nor meate, nor drinke, nor clothing giuen mee. The Almes and Charitie of the Hypocrite, *Iames 2.16. Miserable Comforters are all these:* as good, no better, then *Iobs* friends. Therefore in Extremitie, when my life is at a life, or my state set vpon a desperate Cast, I will hold him my very friend indeed, and acknowledge his Benefit with grateful recognition of his Loue and Kindship, who not onely, doth affoord mee, the helpe hee can Himselfe, and cometh to the rescue with all his Power and Possibilitie: But him also, that aduise, or adressed me, when I may be sure not to faile of assistance in time of need: to meete with the man, That both Can and Will releue me. When, He that hath Power, doth not want Good will, his Client, his Petitioner in distresse, needeth not at all despaire, or bee much dismayed, for

Non caret effectus quod voluere dno.

He is sure to be heard, if these two conspire, and

to be deliuered in the Day of trouble. But such a Friend is not every where to bee found like good Corne cast into bad ground, *Thicke sowne, but thinne come vp*: Nor can euery man tell who, or where is He.

I haue scene a man sometime neere drowning, and readie to linke vnder the water, catch at euery Bul-rush that swimmeth by: lay hold on each Sedge or Reed that groweth in, or floareth on, the water willing to saue by any meanes, if it might be, his life, yet not knowing how or in what sort to assure it. In Extremities and Exigences, so is falleth out, men multiply deuices many wayes: haue many proiects in hand, and purposes in minde, and also peraduenture sundry assayes on foot? We haue read in the Prophet of some that, *Sacrifice vnto their Nets*: of others that, *Digge Pits as deepe as Helk*. Many make friends of the wicked Mammon. And, *By our owne tongues*, say diuers, *we will preuaile*. Some *put their trust in Princes*, the Sonnes of men: Runne to Physicians for their health. Thanke Tobaceo happily for their Life: the Prince in State, for their Liuelihood and their meanes. Great men and such, as sway with authoritie, need seeke for no supportance otherwhere. For they like to a boysterous whirlewind, beare all before them, and carrie downe whatsoeuer they undertake. As for that, *surresendence and deed*, The name of the Lord, vnto the Righteous, is commeth very seldome within the Verge of their thoughts; much lesse to the

And better to vse one sure meanes, then to try a great many vncertaine.

Centre

Centre of their Actions themselves being a long from God in Life and Conuersation : and therefore running Circular, vp and downe, into many Imaginations and Speculations what to doe.

But see the difference in euent, *Πολλὰ ὁ δὲ ἀλόνει, ἀλλ' αἰλουὸς ἐν μύθῳ*. The Fox had many waies to escape, the Cat but one way and no more. In effect it is that resolution in the *Proverbs*, *The riches of the Rich man are his confidence : But the name of the Lord is a sure defence indeed, the Righteous runneth thither and is safe*. The Case was once, as is imagined, That the Cat and Fox were in deepe discourse, which way best to make escape when the hunt was vp. *Reynard* discoursed of this and that. For he had deuices his Budget full. The Cat had but one way, but it was a sure one, and worth, in Conclusion, all his plots and policies, to climbe a Tree, or get vp into an House, which stood her in good stead when *Reynard* failed. As they stood thus discoursing, they heard the Cry, the Dogges came vp hot vpon the scent : The Cat lightly leaped into a Tree and escaped : the Foxe was caught and torne in pieces, for all his policies : None of his deuices stood him then in stead.

We reade in the Prophets much to this purpose. *Their turning of deuices prosper not, Are they not esteemed as the Potters clay ?* Into the Pits which they digge, themselves are fallen. Their Nets are broken : the Birds escaped vpon the wing : Nay, oftentime it commeth to passe, that the

This vncertainty in all humane things.

the Fowler is caught in his owne snares. Their tongues taught to talke at randon against God, cleaue, at most need, vnto the roofo of their mouthes. Riches and Princes faile both at a pinch: and Friends runne away in the time of trouble. All humane abets, are well compared *vn-to Summer Brookes* and water courses in the *Wilderneffe*: dry without water in time of drought and extremitie, running ouer in Winter, when water needeth not. The Trauellers to *Tema*, were deceiued in their hopes: the Carauans of *Sheba* in their expectations: finding no water there to drinke, died with thirst in the Land of Desolation. He said well, that had scene much in his time, and was as Potent as any in his daies: *An Horse is but a vaine thing to saue a man*: and to deliuer by his great strength. Who professed againe to purpose vpon his owne particular, *I will not trust in my Bow, It is not any Sword that shall helpe me*. And semblably gaue counsell, to the well aduised, *Put not your trust in Princes, nor in any child of man*: For why; there is no helpe in them. *Samson*, we reade was surprized when his great strength failed him. The Riches and Wisdome of King *Salomon*, could not secure the state of *Rehoboam*, nor yet free his owne times from some troubles. *Achitophels* Head-piecc, so working and practique, brought his necke vnto the halter. *A man* that great Minion of the *Persian Monarch*, was disfaouorited in a moment: and yet lifted vp to looke higher then hee did before. In

In God is
not,

For two rea-
sons,

I.
His power.

the vse and custome of the World, Reason of
state for common course of management, calleth
Reason of Religion vnto Counsell seldome: as if
God were not interess'd in the affaires of men, but
stood and beheld, what, and not wherefore, a farre
off. But yet *in mundum*, at a pinch indeed, the pro-
foundest Politician is often at a stand: the grea-
test Statesman is to seeke, and at a losse: there
is *No helpe for him but in his God*. God must stand
in *prociectu*: put himselfe into the breach, and
come on lustily to the rescue, or else *οἱ πόλεμοι ἡμῶν*
νικησάμενοι, What shall we doe? for all is lost.
Therefore, Call vpon him, haue addresse to his
assistance in time of Trouble.

For first he is of Power, to make good his par-
tie, against the Deuill and all the World beside:
Who hath resisted the will of the Lord? Who can
stand with Him? or stand before Him? much
lesse can any stand against Him, or hinder his pur-
poses to take effect. As hee is *Elshadai*, *The Al-*
mightie, the Lord and commander of both Hea-
uen and Earth. So is Hee *Emanuel*, God with vs
also: *Our God of old*, the God of our Fathers, and
of their Children. And from Him *Our God*, Com-
passion doth plentifully flow. *Quia ubi est deus?*
where these two concurre, a man may serue his
rest, and, *ne quid ultra*, for assurance rest con-
tented.

Now of his Power there is no Question, *Ose*
Nece Cam. No Christian: no reasonable humane
Creature, doth doubt of this, or make scruple of
it,

Invocation of Saints.

11

it, that the God, and Lord of all things is *Almighty*. But assure me hee will doe it, and then I rest assured: Power and will both concurring in One, giue full resolution to all doubts, and satisfaction, which any way arise for point of performance. Let mee haue his *Promise* that *Hee will*, and I rest secured *for Performance*. God is not a man that He should lye, nor as the Sonne of man that Hee should alter the thing that is gone out of his lips.

2.
His willing-
ness,

And we haue his Promise, That faithfull God and true: I will heare and deliuer thee. To Heare, is to Regard, in Gods Dialect and phrase of speech both *ascendendo*, from Earth to Heauen in due Obedience, when man is to doe what God will haue him, as *Heare my Law O my People: Psal. 78. 1*. In effect, the same with that which followeth, *Incline thine Eares vnto the words of my mouth*; As also *Descendendo*, from Heauen to Earth, *The Lord heares thee in the day of Trouble*: the same with that which followeth by Interpretation. *The name of the God of Iacob defend thee*. So at Present, in this passage it is instanced here, and *per omnia* in effect the same. He maketh no stop, &c., *I will heare*: but cometh instantly with, *And deliuer thee*. Accept both thy Person and Petition. In gracious Acceptance, *Heare* and *Regard*: In reall Performance, *Deliuer* thee. First so: then thus: For Pitié must goe before Performance. It is impossible for any to regard: that heareth him not

Who hath promised to heare

In whose Dialect
least to heare is
to regard

And who joy-
neth hearing &
deliuering so
close together:

A Treatise of the

Cal, or *Crie*, *Sue*, *Petition*, or make his case known; whom He doth regard: and *Delivereth*, vpon regard. Vpon regard had, assistance doth insue. For *Pitty* runneth soone in gentle heart. Can God behold vs, his, in *Misery* & *heauines*, and not soone compassionate our distresse. This Text is to the contrary most pregnant, if wee were once resolved of the Parties therein, *Mee* and *Thee*, which indeed, are *Indefinite*, no way determined: and so wee may aske the *Eunuchs* question, *Of whom speaketh the Prophet in this place?*

Ye, before we call, it is good to be resolved of both the parties, *Mee*, and *Thee*.

Which refer to the tenth Verse.

Aske wee may; but if we will bee soone resolved, of that doubt and scruple from the Text. For though the Parties interested, *Me* and *Thee*, are not expressed directly in the passage, they are necessarily inferred from the premises, and so concluded to bee no other, then the *Creator* and *Creature*; *God* and *Man* whom *God* hath made; *The Lord* and his people whom hee hath redeemed. And that this intercourse and *Negotiation*, for so it is, and seemeth to be, is betwixt these two, *Me*, and *Thee*, appeareth by Collation of *ver. 7. Heare, O my people, and I wil speake, I my selfe will testifie against thee, O Israel: for I am God, even thy God.* There first beginneth this Commerce to be set on foot, and here they hold on in the same termes. So that the Premises considered, it cannot bee questioned, but that *To Call*, in time of trouble: to *Heare* and *deliver* out of Distresse, are actions interchanged, betwixt *God* and his Chosen, *Mee* and *Thee*.

Wee

Invocation of Saints.

13

Wee belecue an honest man vpon his word; such a mans Word, sooner then some mans Bond; and shall wee make doubt of the God of Truth? Him, *so Righteous in all his wayes: so holy in all his workes.* Challenge him who can for breach of Promise, for forgetting his Couenant and stipulation. Hee made a Couenant with *Abraham*, for *Himselfe*, his *Seed*. *Ero Deus tuis, & seminis tui.* And did hee not renew it vnto *Isaac* for a Law: and confirme it vnto *Jacob* for an euerlasting Testament? Because hee said in his *Holinesse*, *I will not faile David*: Are we not often put in mind what things, how great he did for *Dauids* sake? Is it not yet vpon record, to stand for euer, that they were *The suremeries of David*. Whom he loueth once, he loueth euerlastingly on his part; his Gifts and Promises, are all *apertinent* without Repentance, as much as appertaineth vnto Him. If man breake not Couenant in, *Thou shalt bee my People*; God will not faile on his part, *I will be thy God, and the God of thy seed.*

All these things being considered, we may take it vpon his word, that *Heere* and *De-liner* will follow one another.

Men so interessed, are most what, many of them, well perswaded for the point. It was a strong Confidence & strange resolution of some, *Psalm. 46. 2. We will not feare though the Earth be moued, and the Hills be carried into the midst of the Sea.* In effect, though the Fabricke of the World bee out of frame; though Heauen and Earth, and all those mother Elements of the World, bee blended, shaken, and vpon point of dissipation; Why? Vpon what ground are they

It hath bene the confidence of all the faithfull so to take it.

so confident? *The Lord of Hosts*, this is the reason, *is with vs, the God of Iacob, is our refuge. The Lord of Hosts*: Who can resist him? *The God of Iacob*; who need doubt of him. God Almighty, can doe what hee will: God of *Iacob*, will doe what hee can. Answerable to his promise of old, *Era Dens tuus, & seminis tui*, Thy God I am, and the God of thy seed after thee for euer. Our God now, this is their resolution, As our Fathers God, in time of old: At hand to helpe vs, in time of trouble, as hee hath beene Good and gracious vnto all our Kinne. Hee that is *I am*: can not become, *I haue beene*, or *I will be hereafter*. Therefore Verse 7. as in Proprietic, *I am God*; so in Appropriation, *I am thy God*. Mine and Thine are possessiue Relatiues; each hath deepe interest in other. So that, *My God, thou art Holy: my Soule, thou art happy*, in hauing so good a God, as is our God, so readie, so willing to doe thee good.

To come home to the purpose; Hee that can diuert or preuent a mischiefe, will not sit still and look on in the ruine of his house, nor irrelentlesly see the desolation of those, who are indeed, & are called, *Psalm. 83. 3. in similitudo*, the *hidden, secret*, the *recessed ones* of God, nor the vtter destruction of his dearest friends. The Deuill indeed will no doubt, *antiquum obtinere*, suggest in extremitie to dismay and drive vs into despaire, *There is no helpe for him in his God*. But *Loquitur è proprijs*: who had him say so, or put this word into his mouth? God neuer did it: Hee speaketh it onely of himselfe;

selfe : and himselfe , was a *Lyer from the beginning.* *Absit enim ut credat aliquis, cuiuslibet minimo quicquā defuturum in confessione nominis constituto.* Beleeue not him therfore, who is the *Father of Lyes.* Beleeue his word rather, who is truth it selfe ; who keepeth his promise better then Princes doe, and could neuer yet bee challenged for non performance of what hee had said. Beleeue his Promise, I will heare and deliuer, who is and continueth *Truth it selfe for ever* : and could not yet be challenged for non performance.

Beleeue his Promise, and for farther assurance, take in by the way the deere affection he beareth vnto His owne : the Partie interessed ; more then ordinarie , because themselves are more then of the common sort. *Diligatur aliam*, this is the ascent of Loue, *magis proximi : maxime proprij.* Which is Transcendent, because it is Gods. For Perfect are the workes of the mightie God, intimated to vs, as wee can conceiue of them, at some extent indeed, though not their owne largenesse, onely thus Far, and to this End, that wee may perceiue how they doe excell : *Deus suum Nobis nostra salutis auersem significauit*, saith *Crisostome*, *gallinarum charitatem, Patrum curam, mariti affectum, sponsi amoris precessem* ; which are the greatest affections, named amongst men. *Non quia sentium sunt atrox istas*, but because wee doe not vsually apprehend or conceiue any greater instances of Loue then these. Could we imagine greater, yet would his surmount, as exceeding

And it may be further persuaded by his extraordinary affection vnto his.

ding in proportion whatsoeuer is, or is named great. For as the man is, such is his strength, as is the agent such the action. The greatest and largest sized Loue on Earth, is the affection of a Mother to the Sonne of her Wombe. *Can a mother forget her child, saith God, and not haue compassion vpon the Sonne of her wombe?* Natural affection, in tendernesse of compassion, and embowelled pittie wil say no. She cannot. But were it possible; could shee doe so; *yet would not I forget you, saith the Lord.* The Reason is not only from his being Great, that hee is Paramount in all Perfections, by himselfe communicated to his Creatures; as hauing and enioying that without measure, which in measure proportioned hee hath imparted vnto vs: But also and rather, *quis Nos amamus necessario.* If wee Loue, it is because wee cannot chuse but doe so; and often know no reason why wee doe so, or should doe so. Necessitie causeth vs to doe as wee doe; either that of Nature, or Conueniencie. But *de merâ voluntate diligit Deus,* There is no other moouer of Him, then his Will. Meere gracious goodnesse in Himselfe; without motiue on our part maketh him for to doe as hee doth, being disposed to doe good. *Motus à se misericordiam facit, à Nobis motus facit iustitiam.* In no case let it once be imagined of man, that God hath now at last forgotten to be gracious, or shut vp his louing kindnesse in displeasure. Make no question, hee hath not, but is the same hee was euer. His Promise is past and

and vpon record, *I will heare thee and deliuer thee.* And his words and meaning euer went together. Had hee not purposed and fully resolved, *To heare and Deliuer in Time of Trouble*: Hee would neuer haue *Inuited* vs to *Call*: nor *Directed* vs to *Call on mee*. For what, and to whom, wee had beene yet to seeke: left to follow, and to wander in our owne wayes: and take vs to our owne Imaginations: and then by all likelihood and probabilitie wee had balked the right way, not fallen vpon Him, who is willing and able only to relieue vs. Rather had our addresse beene vnto Any other, then vnto Him: and that principally in two regards; for Disproportion, then for Disaffection betwixt Mee and Thee, God and Man, to which two, adde Ignorance to know and to vnderstand what is for our good, and auaille in the day of trouble. Which like the three destroying bands of the *Philistines*, *1. Sam. 13. 17.* consume all good indeauours in the Land.

I may wel say, *Inuited*, nor directed: forso it is; *Cal* vpon me, as addressed from God, as it stands in this passage considered here, is indeed by way of Direction and Inuitation. Consider *Me*, in respect of *Thee* alone, and goe no farther then *Inuoca me*, Call vpon me, that is, reflect vpon the Soueraigne command God hath ouer man: the necessarie dependance, man hath vpon God, in *Esse* simply to haue his Being: and in *Bene esse* also, all Good things from him, so Call vpon mee is a strict in-

Otherwise our addresse had rather been to some other.

And that in two regards.

But contrariwise it is only vnto him. By way of direction.

Nay by way of
command in-
dispensable at
all times.

Specially, if by
Calling vpon
God, wee vnde-
stand the
worship of
God.

iunction, *ab Imperio*: no gentle Invitation, & *Consilio*. A precept tendred vnder that high commanding forme, *Doe this and line*, the stile of the statutes of the Lord of Hosts, in which all those eternall morall Duties are tendred, which binde vs *semper* habitually, albeit not *ad semper* Actually. So conceiued, and so vnderstood, *Call vpon me*, is Honour me, Worship me, Feare my name, Loue, serue, and obey me. So, *How shall they call on him whom they haue not knowne*, is, how shall they serue and worship Him as they ought? And this is a Dutie indispensible, at all times, not that of *trouble* alone: An Honorable respect incommunicable not to be imparted vnto any Creature: not to be suspended at our pleasure. Thus, in all places, at all times, vpon all Occasions, *Call vpon me*, by way of eternall Obligation. And in this sense and meaning, vpon *None* but *Me*. Such Honour is due vnto God alone.

It is confessed vpon all hands, by the parties diuided in point of Pietie, that This Honour is Gods peculiar due. *Latria*, is for none but only God. That as Authour originall of Deliueraunce: that as *Donor* of euery good gift indeed, God is alone to bee called on, hee will not part stakes with any other. Had he stayed here at, *Call vpon Me*, and gone no farther, I would haue resolued it a strict Iniunction of a morall and eternally binding Dutie: But because the Passage is of larger extent, and taketh in withall, *The time of trouble*, I suppose it a tendry of kindnesse rather,

But here, the
passage is of
larger extent,
and for rather a
kind Invitation.

a Gentle Inuitation, to come and Call : with a needfull Direction, vpon Me.

The time of trouble is not euery Day. A day of *Compunction*, *Psal.* 69. 18. and therefore also, of *Anguish*, and *Coarctation*, *Esay* 37. 3. *A day of darknesse and of blacknesse*, *Ioe* 2. 2. Fire, sword, storme, tempest: waters, many, raging, deepe and roaring. Threatned, imminent, pressing, oppressing, ouerwhelming and sweeping desolations. When *ab intra* from within, as great or greater, doe adde vnto the bitternesse of that Day, and agrandise the heauie weight of trouble. When friends are farre off: Consolation not neere: Counsell is to seeke: Inuention at a stand. *2^a Epist. ad Rom.* Thy selfe and Thine at point to perishe, to bee utterly vndone and cast away for euer, *Then, at that time, in This day of trouble call vpon me, and I will beare.* As much as kindest kindnesse can offer.

For it takes in withall the time of trouble, which is not euery day.

So wee are directed to informe vs first, and amende vs in our Ignorance and want of Direction, that are much to seeke, and naturally instantly haue addressse vnto *quò me vertam*, What shall I doe? which is *quò admiror*, the voice of amazed admiration: but properly *quò adprobor*, the word of one at gaze and at a stand; not knowing what to doe, how to resolute, which way to take, or turne himselfe in those streights. Ignorance of good, of right, of behoofe, is the Naturall disease of the soule of man: euen since that great Light of supernaturall Grace, from the Sunne of Right-

And this direction may well amend our ignorance.

teousnesse, then verticall in man the little World,
 was vtterly extinct in the fall of *Adam*. Ignorance
 since then, is the Cause of those Curses which
 we indure or incurre, in the course of our Life any
 way. Had not *Samson* lost his Eyes, he had not left
 his Life so, with the price of his own bloud vpon
 the *Philistines*: no Man so dearely payed the
 pawninge of folly in his separation from the God
 of his life, the Death of his soule, and losse of in-
 dowments of Grace. Remooue this Ignorance
 in the vnderstanding, and eftsfoones the formes of
 things appeare as they are, crooked, streight,
 mishapen, entire. Vpon sight of Errours, Con-
 fession is Instant, *Non putaram*, I was not aware:
 I did it of Ignorance: I wist not what I did: ag-
 nizing the Originall of our miscariage. Hence
 our Designes and Consultations consequent are,
Quò me vertam, how may I mend that which
 is amisse? Thus being dazeled, wee are to seeke
 groping, as the men of *Sodome*, at *Lot's* doore: or as
Elymas, to find a guide, wandring else as men do
 in a Maze. Our tongues teach our hearts, what
 they thinke or should; God helpe the man thus
 wrapped in Errours, and lost in the Labyrinth of
 deuices. And God doth helpe him: by Directi-
 on, *Call vpon mee*. Which leaueth no plea for
 farther Ignorance: but vs inexcusable, if wee
 goe wrong, and Call vpon any else but Me. It is
 formerly obserued, what is the Course of kinde;
 men multiply deuices many wayes: The reason
 is euident, they know not the way; nor had ener
 his

For it leades vs
 to call vpon
 him.

hit vpon it but by Direction. of this or some such as this, *Call vpon me*; from God.

And yet *it* ^{is} *upbe*. we must haue somewhat more then so. In a Case of wrong and Iniustice done by some great Grantorto, I know my Recourse for Redresse must bee vnto Him, that can set all right, The Prince in State, Gods Lieftenant for that purpose, *To helpe them to right that suffer wrong*: to which end and purpose hee beareth the Sword. Yet vnlesse I finde that fauour to bee Heard in my Request and humble Petition, I were as good, nay better, possesse my soule in Patience, sit still and indure whatsoeuer indignities rather after that ancient rule in *Tacitus*, *In iurias ferre & gratias agere*, Say I thanke you Sir to Him that doth mee wrong, least stirring and storming to no purpose, if I cannot haue due redresse in time, I exasperate his oppressing humour the more, and so draw vpon my selfe needlesse-ly greater grieuances, indignities, and vexations. So in Case of addresse vnto, and Intercession with God, when we stand in need of his helpe and assistance, to bee heard and deliuered in time of trouble, that our Snires bee not quashed, our selues not disheartned, our Prayers may come into his presence, we must be aduised two wayes. First that we stand in no tearmes of disgrace, nor out of fauour with Him. Secondly, that wee want not meanes of Addresse and free access vnto him. Which is in respect of Disaffection to our Persons: In respect of Disproportion to our

2.
It assures vs of
a hearing.

3.
It takes away
the two ordi-
nary impeach-
ments of helpe
and assistance.

Both which
hinders vs in
the Courts of
men,

state. Two ordinarie empeachments of Helpe,
assistance, and redresse, in Course of Ciuill com-
mon cariages amongst men.

For Disproportion first in point of State, in re-
gard of awfull Maiestie in the person and Con-
dition of Princes aduanced *in his Majesty*, high
vpon the steps and staires of Honour, the Peti-
tioner doth and is to keepe Distance, in his Ca-
riage and Decorum: not to presse or presume in-
to his Princes presence, nor hand ouer head neere
vnto his Person, without good warrant and in-
citement. For God, it may seeme semblably of like
Condition, that we should not presume to come
so neere him, nor thrust our selues forward to
importune him, or indeed at all to petitionate
Him, who is the God of glorie, in state of Ma-
iestie: who dwelleth in Light; that is in Excel-
lencie vnapproachable: attended about his
Throne in his Palace Royall, by *Angels and Arch-*
angels, Thrones, and Dominations, those Mightie
Executioners of his will, and most glorious Mi-
nisters in his managements abroad, who beeing,
as they are, so transcendent vnto men, are admit-
ted no farther into his designs and purposes re-
serued vnto Himselfe then only *inwardly*, to
haue a certaine glimmering of his glorie, to be-
hold him, as it were, behind a trauers, as light at a
crany of a windore, or chink of a doore. But now,
What is man? who is The Son of man? to come so
neere vnto his Maker, or presume to approach
his Presence Royall. Take him in his Naturals,
Dust

And this dis-
proportion
should make vs
also stand at di-
stance with the
Almightie.

Dust and ashes. Take him in his best state, no better then *miles crucis* *id est* *crucis*, in all his Royaltie, though on equall rearmes with *Salomons*, but a *Clod of Clay gilded over*, as well said *Epictetus* in *Arrianus*. In point of good manners and civillie, such an One may and must Fall off, stand at distance, and not dare come neere to petition God, in Person at the least, but only if need bee, by Seconds and Mediators. Suppose it hee may, to be spoken vnto him, which indeed is in another case, and vnto persons of other Condition, *Esay 65.5. Stand aloofe: by thy selfe: Touch me not: come not neere mee, for I am Holier then Thou.*

Nay more, so Hee must stand off and at distance with the Almighty, by very direction of God Himselfe insinuated here. His very warrant of address in this his kind Invitation, telleth him tacitely so much, and assigneth him his station for his state, in letting him know his Condition, by the carriage and conduct of his Petition. Had hee not beene invited to doe So, first, what is Hee that durst presume, and Call vpon this *Mee*, The God of Israel, the glorious God which ruleth in Sion? Being invited out of Grace and Goodnesse, hee is yet further limited and stinted to his Carriage, and *quousque*, which putteth Him in remembrance, who and what is Hee; where, and vpon what termes is his station. For to Call is not peculiar vnto Euery man: nor indistinctly spoken To, or Of any man. We know it is the proper

And that by Gods owne direction insinuated here in the kind of Invitation, Call.

per Act of those, that are à *longè*, farre off, and at distance when they *Call*. We vse not to *Call* vnto Him that is nigh, at hand, fast by vs, in the same roome. We only speake to him, and most what also *summissa voce*, To come and helpe vs, to lend vs the hand, to relieue our Necessities, and doe for vs in our wants that surcharge vs sore. Inference then wee may from Gods intent in this direction, out of the nature and manner of his Inuitation: that God and Man stand at distance, are not in *proximo* or *propinquo*, but parted and disseuered asunder farre.

Which may be
aggrauated
from the de-
gree of dispropo-
rtion here.

In regard of Disproportion of State, Nature and Condition: this hath beene touched vpon already: No such distance *inter duos*, betwixt any two other, as God and his Creatures. The first and last of Things that are and haue reference each to other. For what Disproportion is elsewhere, is *inter subalternos*, only betwixt them, that haue some equalitie and combination, of Nature, Essence, Condition of kinde, which hold no Concurrence or Correspondence here. Vpon this Remouall so farre in Nature, insueth a second, in site and place; For *locus* and *locatum* in *Naturâ rei*, hold tearmes of Proportion necessarily. Now as farre as Heauen is from the Earth so farre apart is His Maiestie from vs. Wee dwell beneath on Earth, in houses of Clay, and haue our Habitation in the Dust: His abode is on high, farre aboue our reach, wee cannot ascend thither if we would; though it were granted that

we

wee knew the way. Locally wee cannot, by approximation, as *Ruthsaba* came to *Salomon* hauing a suite vnto Him, or as *Hester* vnto *Abashur-rosh*. One day wee shall haue that Honour and advantage also: yet thanke him for it, or we neuer should: when this Corruptible hath put on Incorruption: and this Mortall hath put on Immortalitie. But that *One day*, is not *Any day*: is not euery day, is not this day, that is Mans day, while yet wee haue need and cause to Call vpon *Me*, in time of trouble. Then, in that day, no Trouble is, shall, or can be nigh, to make vs Call for reliefe, and redresse, when Peace and securitie haue met together: height of ioy and gladnesse kisse each other, embracing Perpetuitie for Companion for euer, in full fruition of Eternall blisse for euermore. *Interim*, wee are not so cast off, so shut out, or kept off at distance, as hauing no Accessse to the Royall Maiestie of Heauen, nor meanes to come neere his Person, or into his Presence at all.

Much we haue and many, very effectuell and sufficient: all *is* in one word here, *Call vpon me*. That is in other tearmes, Pray vnto mee, Prayer is *adistans* *vnto* *me*, An Ascent, as they define it, and going vp vnto God, of those that are at distance, and remooued in *suo ubi*, of Naturall posture Locally: of Hereditarie incumbances affectedly, of which also *in loco*, and anon. An ascent: but what manner? in what fashion? How? yet wee are as farre to seeke as be-

Which shall hereafter bee qualified.

And is here in some measure, specially by the ascent of Prayer, implied in these words, *Call vpon Me*.

This is chiefly
the ascent of
the minde.

fore, *How shall I come before the Eternal? or approach
unto my God?* They adde, *It is,* vnto the former
Description, an Ascent, not of Bodie, but of the
minde to God: The Soule is interessed in this
Action, that noble and active part of man. The
Soule, a Substinance of a large capacitie, not any
Thing on Earth can fully giue satisfaction to it.
No not all things, but God in Heauen and Earth;
so is it a Substinance of very strange agilitie. *Omnis
spiritus ales est*: It is a Spirit, as Angels, euer
ternall to the Image of God, that Eternall Spirit:
and Spirits all of them, are of a quicke dispatch.
An ancient Adage it is, *rex, uel uolua, so swift as
thought* doth imploy; the dexteritie of this noble
part of man, and strange agilitie, with which, in
a moment of Time, in imperceiued time, it pas
seth with speed from East to West, Walketh the
rounds of North and South. Nor height nor
depht, no lenght or extrent, no force of opposition,
or resistance, can bound it in, or exclude it out.
Anima est ubi amat, non ubi animat, nor only
where it liketh there it liueth, but where it wor
keth, there it walketh, giuing Life and motion to
the Bodie: is not yet bounded within the Bodie.
The Soule of man liuing vpon Earth, ascendeth
farre aboue all Heauens and heights: approa
cheth with quicke and easie speech and pace, vnto
that Throne of Maiestic, and yet of Grace in
Heauen, and there tendreth Petitions by Calling
vpon Mee, our God that hath promised to heare
when we call, and to deliuer vs in time of trouble.

To

To him by Deprecation of euill to come, and feared: *is* *cont.* in Desire of whatsoeuer wee would haue, making our wishes and desires knowne vnto Him affectionately. To *whom* in Intercession for our friends, that would be remembered by vs in our Prayer. Or lastly, in *exauis*, giuing him thanks, that hath wrought and sent Redemption vnto his people, that hath not denied vs the requests of our lips, but heard and deliuered vs in our trouble. It is not the bodie Act by locall motion: it is peculiar to the soule, by mentall exaltation, to approach, and come neere, so Call vpon God, as being onely seruiceable for that imployment. And yet it must be granted, it can not be denied, but that it is *incident* to the whole man. More then *incident*: very *conuenient*: yet farther, *requisite*: and so, in some sort at least, of *necessitie* *urgent*. Prayer is an Ascent of the minde: so is loof the voice, on *it* why here. Call vpon mee & sayb God, in time of trouble, seeing Call is an act of the outward man, performed by those organs of speech and motion?

With this dis-
tinction, that
the heart is
regarded as
a separate
organ.

THE VOICE OF
COMMUNISM

But so that the ascent of the voice may seeme also to be implied.

As in the time
of the
but specially
in the of the
the Divine
Service, Air
pipes
to the
space.

With this difference, that the heart is required of absolute necessitie.

The voice of conuenience.

As in the time of trouble: but specially in time of publique Diuine Service, As it helpe.
1. To make vp a part.

done in this sort: such as being thus done, are the better done by vs enery way: or would not otherwise be so well done as so. The Heart is required, of Absolute necessitie. God hath chalenged it for his owne part and portion: *My Sonne giue me thy Heart.* No Pagan but thought it euer due vnto God. Therefore, *Optimus animus pulcherrimus cultus*, was assigned in the state of meere Nature without Grace, as most well pleasing vnto and accepted of God. If that be wanting in our deuotions, our best performings are but *the sacrifices of fooles*: wee offer, but the *calmes of hypocritical lips*. The voice is not necessarie absolutely. Wee finde them sometime singled, and that *cum effectu*: *Moses* at the red Sea, cried amayne vnto God: yet *Moses* was not heard to speake one word. *Hannah* prayed frequently, with a troubled spirit; yet her tongue went not at all: her lips scarcely moued; yet both of them Called, and Cried too: both of them were heard, and that to purpose. But *Dauid* Called, and Cried, and Rored too: he lift vp his voice vnto an high streyne, and was heard and deliuered often times. Not then *Call upon mee*, with thy voice, as if the heart were not sufficient: but because the voice is very conuenient, especially in the Time of trouble. Conuenient then: and expedient elsewhere, in publique Service and communion of the Church, mee together for that purpose.

Man is considered two manner wayes; his Occa-

Occasions *to call*, are so many wayes diuersified: as he is *Himselfe*, consisting alone: as hee is, a member of, and maketh vp a part in a *societie*. Time of trouble accrueth, and is incident vnto Him either way. When many call together, Call with the voice is of absolute Necessitie, in the v-suall and set Seruice of the Church. No man of sense or reason will question this, that the pray-ers of the Church must be vocall: as *Daniel* sang lustily, and with a Courage, when he *praised God in the great congregation*. Not of absolute necessitie for him that is alone, whose private wants and vrgences set him on worke: but yet of Conueniencie for him also, if I be not mistaken, many wayes.

The voice, set to *call* vpon a pitch and a loude streyne, serueth as a bellows, naturally to kindle and inflame the seruor and eleuation of the heart to raise it vp the easier, and send vp the affections thereof sooner vnto Heauen. Marke this who so pleaseth, the *voice* in such heavenly occupations as this, giueth life and motion vnto desires: vigour and actiuenesse vnto affections, Attention and intencion more bent and reserued, and inforced vnto our words and purposed supplications. Their wits goe not a wool-gathering, nor yet their thoughts on wandering, that bee thus thoroughly bent and busied in and vpon *Call on me*. The *voice*, not alone, or by it selfe: for the *Heart* must helpe and carie it vp. Nor yet the *Heart* so actiuely set on seruent deuotion, as when

2. To raise vp
the affections.

the *voice* doth enlarge it otherwise contracted, and most what shrunke vp. *Aaron* and *Moses* were employed vnto *Pharaoh*: *fratres animo*, as well as *uero*: to impart Gods will and directi-
ons vnto him. Heart and Voice, are our Inter-
preters and Intercessors vnto God, to implore his
helpe, and impart our necessities vnto him. The
Voice in *Call*, is as *Aaron* vnto *Moses*, spokes-man
to *Pharaoh*: interpreter to God. The *Heart*
to the *Voice*, as *Moses* vnto *Aaron*, to direct, ad-
uise, and put the words to be spoken into the
month. Both vnited in Combination, as *Elias*
and his fiery Chariot, in which he ascended into
Heauen. *Nixus Cordis*, that we call. *Partus Oris*,
what we call. He that singeth either vpon singu-
laritie, whether impairing in point of congruitie:
or else parting points of condignitie, doubleth
with God in Deuotion and Pietie, and deprieth
himselfe of successe and succour in Necessitie. For
he calleth not as he should, and therefore dis-
tasteth in his *call*: and can he looke for acceptancie, with
distast? That which God hath ioyned, let not
man presume to put asunder: God made both,
and appointed both, Heart and Voice, vnto one
purpose. *Call* is not here, that wee can reade or
finde, confined and limited vnto either, *Heart* or
Voice: we haue it indefinitely: we reade it inde-
terminately, *call vpon mee*, without adiection at
all. So, or thus, a signe that both are liable to
performancē vpon occasion: and Hec that is di-
rected and inured to *Call*, left vnto his Libertie,

And (call) be-
ing here read
indeterminat-
ly, maketh
both (that of
the heart, and
the other of
the voice) li-
able to perfor-
mance.

or Necessitie, as his publike exigences, or priuate necessities shall imploy him. It is an infallible signe, I suppose, when no one nor other, heart or voyce is excluded, that Call vpon mee is a ioynt Act of either, but left vpon indifferencie, to Place and Person, Need and occasion, as Discretion and employment shall thinke behooouefull: yet Call, *verbum oris*, a word that importeth an externall Act, the performance of the tongue, not of the heart is vsed, I suppose, to insinuate, that for this time of Life, the seruice of God in our best endeauours, must bee conformed vnto what wee can doe, as mortall men, not what wee should doe, as perfect men, or shall performe hereafter, at Home in Heauen; as Angels rather then mortall Men.

The *voyce* is not necessarie in some misconstructions; because, forsooth, Gods seruice is *spirituall*: and we must meereley become *intellectuall*. So sighs, and groanes, as many as you will; and eyes gloyted vpward, God knoweth why, or whether; but *Call with the voyce*, is too Carnall, an Angelicall conformitie would better fit vs. Nay, will, perhaps, hereafter; will not now, or yet; we must doe as we may, and Call as we can; which wanting not deuotion appertaining, will not want effect or acceptance that is expected. There neuer was but one amongst the sonnes of men, whose Actions are and euer were absolute rules of imitation; Hee that saith in the Gospell, *Learn of mee*. It was a Call to purpose, a loud one.

Yet some
would be too
spirituall, in
excluding the
voyce.

one indeed, in which hee commonly did commence his suits vnto his Father. Wee are sure it was then, when as the Apostle telleth vs, *simulacrum* hee was heard to purpose by the God of his Life, and deliuered from the danger of that hee feared. Hee *cryed* and *called* as loud as might be, *with a great voyce*, wee read it in the story of his passion, *κράυγαι ἰσχυραὶ* strong Cries, in Saint Pauls relation of all that euer were, Hee least needed so to lift vp his voyce: a more summisse tone would haue serued his turne: yet this was his cariage in commencing his petitions: None euer Called so loud as Hee. I read not any mentall Prayers of his related, though he, if euer any, prayed continually. Hee did this for Precedent vnto vs, not so much for Practise in Himselfe; who was not tied to so, or so; but freely might follow his owne wayes, and counsels at pleasure.

They might better vrge a disadvantage in the vse of it, being easily tired, if it bee continued.

But peradventure it may seeme some disparagement, at least some disadvantage to Call with the voyce, though *Danid* vsed it often: because, as it is truely obserued in Naturall courses and Occurrences, *Nihil violentum est diuturnum*: Nothing violent can long bee permanent: Those that in Calling vpon Mee, God at some distance in time of trouble, doe raise their Call vnto so high a pitch, in *strong cries* vnto God, and *supplications*, cannot long continue in the selte same tone; nor yet goe through in their Deuotions, vnlesse that sometimes they breake off, and fetch breath; and rally themselves now and then vpon a Pawse, to
be

be heard the sooner, to be heard the better, to enforce the more effectually their Calling vpon God; reenforced a new by a Fresh supply, as it were, of forces; that, as *Tertullian* speaketh, *Do lay siege vnto Heauen*. And what of that, if they so make some stops and breakes in their Meditations? Much more, I suppose, it will be for their advantage euery way. A line Drawne out in length, both in Art and Nature, is the weakest of all Dimensions or Figures whatsoever. The longer Drawne out, so much more the weaker, where each part sustaineth the peise alorie, hath no helpe nor supportation from another part. A line redoubled is the stronger; the more redoubled and ioyned, so much more the stronger. Wee see it verified in an Arch, and rounded building, where each stone buckleth into another. As in Art and in Nature, so likewise in Grace. Our hearts are like vnto *Moses* hands; heauie of themselues: their affections extended, as a line Drawne out; weake and feeble in extension; the longer extent, the more feeble, especially vppward, against Course and kind. For Ascent is not Naturall vnto heauie Substances. Violent motion must so enforce them, which cannot long hold out in *statu quo*. Affections in this Case are all in all, and they thus considered are as a Bow, which standing long bent prooueth but a slug, striketh the marke very seldome: rather indeed sendeth not the Arrow home. So farre from drawing bloud, or making a deepe wound,

But that will rather prooue an advantage, if they often breake it off by shorter ejaculations.

F

that

that hardly stringit, it doth raze the skinn. Interchanged rest with motion, is so Naturall and Necessary, that nothing can subsist without it long. Perpetuall Action and Motion doth impair the state of that, which is continually mooued, and in moouing weareth, though *sensum sensu*, not so soone percejured by the sense.

For so our prayers are truly made *Cal.*, as they are in my text.

And that was (saith *Cassian*) the meaning of the Monkish deuotion in *Egypt*. *Instit.* *aut.* Lib. 2. c. 10.

In this regard I cannot but much commend those Prayers which are indeed, and truly *Calles*. *Whi multis dantur ad Deum reditus*. Many breakes, and returns vnto God are vsuall; letting downe and stretching vp the strings of our affections, from and vnto their fit and iust proportion and measure. Antiquitie named these, *Jaculatoria Oraciones*, Prayers shot forth with some bent of Affection; the vse and profit of them is thus expressed by *Cassian*, speaking of the Monkes in *Egypt* in his time, who much & often vsed them in their rigid and most exact Deuotions. *Vt frequentius Dominum deprecantes iugiter eidem coherere possimus: et ut insidiantis Diaboli jacula, qua insillere nobis tum precipue insillit, cum oramus, facinora vitemus breuitate*. No small profit, to preuile against the Deuills assaults, to put by his temptations, and suggestions that incumber our affections in their performings. No better meanes to put them by, then by such jaculatory Prayers as these, which preuene him in his attempts, and are sooner dispatched then he would thinke them begun. Say Cautious Catharists what they can to the Contrarie, it is a Manifest, that the Prayers

of the Church, in our Common Liturgies, authorised, and in use, are very well shewed and composed for the nonce, to fit the dispositions and affections of men. Short and effectually, *Admonitiones*, none so potent or likely to preuaile with God. *Collects*, they are called; and such they are; Collected and shut vp into a narrow roome and scantling: and so *Constipata*, are more effectually and forceable, *As vis unita fortior*, such are they combined. Saint *Augustine* seconding that relation of *Cassian*, giueth the same reason of that Deuout Practice. *Ne illa vigilanter erecta qua otanti plurimum necessaria est, per productiones moras euanescat atque hebetetur intentio.* For long continuall beating in, and plodding on the same, Dulleth the edge and Liuelinesse of the Agent. Therefore Mother *Rebekah*, out of her Discretion and experience, knew how to Dresse a Dish for Father *Isaac*, that so a blessing may Descend vpon the head of *Iacob* her sonne.

And it is the meaning both of the name, and vse of our Church-Collects,
Epistola 124.

There are that glory much in very long Prayers; That loose themselves often, and their Desires in their Deuotions; and may very well goe *blow the secke* for them; that Can not tell why they came to talke with God. Say they know not in Discourse with God; and hauing long babbled, and bartalogised with God, immanently enough, and to no purpose at all, after all this much adoe, and his so long Patience to heare them talke idly, may well bee

Yet doe I not
condemne
much praying,
but much tal-
ling; nor many
prayers, but
many words.

questioned with, *what would the good man say?*
Abst. ab Oratione multa locutio, sed non abst. multa precatio. Mistake not my meaning, as if I meant to condemne or prejudice long and frequent Devotion. In Prayer, Pray much and frequently, a Gods name; but take heed of talking and tatling much, *Sic si fervens perseveres intentio.* The longer men continue in familiar Discourse with God, the more Honor, so redoundeth Doubtlesse to the Discourser. The more and more many waies they make their Cases known; the more instant and vrgent men are with God, the better at all times welcome to Him, and more likely to preuaile. As Intention is no way to bee blunted, if so bee the edge bee both sharpe and Durable; and will not be broken nor taken off: So if it bee keene, and yet soone blunted, giue new quicknesse, by whetting it once, and often. Many Words, but no many Prayers, are frequent and vsuall in our Ordinary Talkers of Devotion. To speake and talke much, is with wordes superfluous and more then needeth, to prise the obtaining of that which is not very behoouefull, whereas were men well and rightly Disposed, some sighs and salt teares, might dispatch all. *Plus gemitibus, indeed, quàm sermonibus agitur: plus fletu quàm affatu. Multum precamur, in how few words soeuer, cum ad Eum quem precamur pià cordis excitatione pulsamus.* To excite and stirre vp, to hold on, and hold out the well settled and resolved Devotion of the

the Heart, nothing more potent nor preuailing, then *voce clamare*, to Lift vp the voyce, and *Call vpon God* : Call and spare not ; as long as may be ; as loud as can be. Call hath an extent ; it is a word of *Degrees* : *inueni sum* written not with many Letters, yet of great employment in Preuayling Deuotions euery way.

For *(Call)* hath an extent, being a word of degrees.
consequ.

With this Condition, if yet farther we *Call* and *Cease not* : but *Call* and *Call* ; *Call* and *Cry* aloud so long, *Donec misereatur nostri* : at last let him not goe without a blessing. *Call* is but once, I grant it, in the Text. But yet *Call* and no more is not sufficient. Nor is it intended wee should *Call* but once. But *Call* and *Call*, againe and againe, vntill hee attend vnto our Prayer. I inforce not the Direction, beyond purpose, I suppose, and intent. The words themselves giue it. If not *Call* ; which is single : yet *Call vpon* ; which employeth *impuror*. Once and againe : *Call*, and *Call* : often, instantly, now, then anon : that is, *Call vpon God* ; giue him no rest ; as Himselfe saith vnto *Moses* in an importune suit, *Let him not alone* : nor *Let him goe*. God loueth and approoueth importune Suitors : Such as will not soone, nor bee easily put off ; such as will take no Deniall. With men in Ciuilitie it is held good manners, *Si ter pulsanti nemo responderet, abito*. Knocke thrice, if none answer, then bee gone. In Course of Life and Friendship it is good Fauour, to Doe a good turne once and haue Done for euer. And

Neither is *Call* in a single word, but *Call vpon*, which implies it to be instant.

And at all
times instant.

Specially in
the day of
trouble.

In regard of
our better dis-
positions then.

therefore such wise men as well vnderstand the world, are carefull to husband vp, and not to spend fauour. But with God it is otherwise: No good inducing argument with him, *I come not often: I am not like to trouble thee againe in haste.* Nay, nothing more harsh or Distasting vnto Him, then, *I neuer did till now trouble thee with suit, nor am I likely to doe it againe in haste.* But Call vpon mee, *toties quoties*, when, and as often as thou wilt: The more often the better welcome. Be instant, vrgent, giue not ouer. Pray continually, at any time. Offer vp Pure hands, and an honest Heart in any place: Vpon any Occasion: For any thing. The *Day of trouble*, in the Text, is not *Exclusiue*, So, as if not at all but then. Not *Definitive*, So, as if onely then. It is indeed the fittest, but not the onely time. And not the fittest neither for it Selfe; or in regard of any Disposition in God: but onely in regard of Mens Dispositions, then rather fit, then at other times. Otherwise any time is alike vnto God; for Mens Priuate Prayers and Deuotions. In the *Day of trouble*, Men are of all other times most Sensible, most apprehensiue of want of Comfort, of Reliefe and Deliuerance; and so most willing and well disposed to *Call vpon mee*; whom otherwise, at other times, they are well enough contented to let alone, as if God were Disquieted, with Petitioners and Suits. It is a Course obserued in *Israel* of old, *In their affliction they did seeke the Lord: whom*

still in Prosperitie they forsooke when they were full. Seldome Doe wee say, *God helpe mee*; or, *What shall I doe*; but when wee are pinched with some Extremitie. God knoweth our humor and Disposition, that the best and fittest time to deale with vs, is, *The day of trouble*.

Therefore hee leaueth Goades in the Israelites sides: therefore *cauēus in vñ cupit*: a stub in the Flesh, with Saint Paul: therefore *coarctat*, hee narroweth & streighteth vs at home. *in impetition*, saith Saint Basil, *not delighting to trample on vs*. It is Childrens play, to build houses of Reeds and Bulrushes, and streight to Demolish them againe. God will no such pastime as this. But, as I haue scene, a Nurse Suffer her Foster child to take a knocke, with a Fall, that hee may become more wary, and not wander 'at randome as otherwise hee would, but be the more fond of her, for want of whose readie assistance hee fell: So I know, that God, to haue our Company the oftner; to enioy it the longer; to secure vs vnto himselfe the better; suffereth the Day of trouble to ouertake vs, for our good: that so drawing neere him, wee may bee safe without Scruple of Disproportion otherwise: which may happily put vs off farre enough from Him.

In respect of Disaffection yet farther remooued from Him. For who can looke for Helpe at his Enemies hands? For good Respect there, and for gracious acceptance, where hee hath beene

euē

Besides that, which we haue said of disproportion: there is a second impeachment in regard of disaffection.

ever at oddes, and *ad oppositum* ? For aduancement or Reward from his Prince ; who in Iustice might take his head for a Traytor ? It is most Certaine, God and Man, in effect Prince and People, Subiects and Soueraigne haue Anciently beene at oddes vpon many great Differences Diuerfly ; vpon high termes of Disunion sundry wayes. And therefore no Cause for Him, to looke to bee heard at his Call in time of trouble. *Adam*, at first, instantly vpon the breach betwixt God and Himselfe, did Discouer this affection vpon guilt of Conscience, in Himselfe, and *Hu* ; *Gen. 3. 10. I heard thy voyce in the Garden*, Calling *Adam*, where art thou, and was afraid. Afraid to Come at Gods call : much more afraid to come and to Call on God ; in time of trouble and affliction.

Which may well fright vs from comming to call vpon God : it frighted *Adam* from comming to Gods call.

But, indeed we haue had a better call since *Adams* : and so wee may also the better call to him, and hope to be heard.

True indeed, and good Reason for it. Therefore Euery one that Calleth is not heard. Nor is *Call on mee*, directed indifferently : but vpon supposall of *status alteratus*, Men becomming new men ; by Submissiue Reconciliation. The Person is first accepted, then the Petition granted : as the gift elsewhere is gratefull for the Giuers sake : *God had respect to Abel and to his gift*. God heard *Abraham*, for hee was his friend : deliuered *Iacob*, who was his Seruant. Here, not *singuli generum*, are directed to Call ; euery man, euery where, at any time ; nor *genera singulorum*, at all aduentures : but only such as be remembered, *Vers. 15*. That heare the Lord first, *Israel* *Vers.*

vers. 7. The people whom hee chose. For there are some concerning whom he hath resolved and set downe, *They shall call vpon mee*, the very carriage of these, and tearmes heere vsed; *but I will not heare: they shall secke mee early, but shall not find mee*, *Pran. 1. 28.* So then *Distingue personam*, put difference to the Persons, and Scripture seeming contrary, will bee well accorded. This Intercourse is not left at large: the Negotiation is not betwixt *Any and any*, this man or that: *Call, and I will Heare*, passeth betwixt two, *Me and Thee*, God and Gods chosen. The Redeemer of *Israel*, and the People whom hee hath bought: his Beloued Ones, because his Faithfull Seruants. Faithfull; trusting in him, assured of Him: and Faithfull also to Him, that deceiue Him not *Fides is dictorum factorumq.*, they say, and truly, *constantia atq. veritas*, and these keepe touch with God, and stipulation *per piam*, and punctually, I may say Couenant. For in all and euery Gods promises of Grace, there is an Indenture drawne betwixt God and man, for performing of Couenants on either part. The Conditions are reduced to these parts, *Walke thou before me and be vpright: So, I will be thy God, and thou shalt bee my people.* These euer expressed or supposed, must bee supposed Performed before we come to Call vpon Him, that is able to Deliuer vs in time of trouble. Wee haue the same instanced in this present passage. For

But with a double distinction.

I.

Of the persons implied in the words, *Thee and Me.*

For there are Conditions drawne betwixt them both.

And, in this present passage; the promise runnes vpon a condition.

This *Vers* being inferred vpon the former *Vers*.

Not without good reason.

the Promise and Direction, is vpon Condition: the Illative, *And call*, is in effect thus, *And so* or, *then call*, and not before. So there lyeth an Incumbrance vpon this Promise of Assistance and Inuitation. I will heare, there is a Condition to keepe touch with God, which must be formerly and first performed: *Pay thy vowes*, in the *Vers* preceding this, then come and *Call in the day of trouble*. Pay first the old Debt, then goe on with a new score. No reason to *Heare him* when hee *Calles* vpon God, that is, challengeth Performance of Gods Promise for assistance, that hath not Himselfe kept touch with God first. For can Promise-breakers expect Performance? or Hee challenge an other that is false himselfe? *Ioshua* had a Promise at his first entrance into State, *As I was with Moses, so will I be with Thee*. A Charter sealed from the Almighty, *No man shall stand before thee all the dayes of thy life*. And yet not many moneths after the enscaling, *Israel* fell before the men of *Asi*. *Sensit hic peritus Dux*, that all was not as it should be, expostulating with God, he found the Cause was breach of Promise on *Israels* part, The People had not payed their *vowes* to the most High. Vpon Inquisition had it appeared by Confession, and *Euidencia facti*, that *Achan* had committed Sacrilege, in Interuerting the Consecrated thing, and Prophaning that which was Religious. Therefore *Israel* fell before their Enemies, as being guiltie of a roo-
ring

ring Sinne, Theft and Roberie against God.

Rare antecedentem seclastam, deseruit pede pancando. Marke who list, and then make this obseruation, If Sinne march before, then will assured Vengeance be in the Rere. If Iudgement ensue, it is most certaine, Iniquitie hath beene found in *Jacob*. Had *Zimri* peace that slue his Master? *Achan* escaped not with his Sacrilege. The Sinne of *Achan* is a Ranger in the World. Many Hunters haue Taken and diuide the spoyles of the Sanctuarie, neuer determined for such *Prophane hands*, nor appointed for such *ungodly uses*, as they are conuerted and serue vnto: The true Cause alone, if well aduised on, why so many mightie *Nimrods* in the World miscarie, they and their Posteritie, at least in the third Generation, marke it who list, being swept away and gone- out of Gods houses by them deuoured: out of his Inheritance, which they and theirs had dismantled and laid wast. Goe therefore, *Solue vota*, pay what thou owest, discharge thy Promise, make peace with a good Conscience, bee at one with God, this Inuitation is warrant enough, to Call, and be heard in time of trouble. Call then and Challenge Him if hee doe not Heare. It is made a Booke Case, and fitteth well the purpose, *Malach. 3.10.* *Proone mee now if I open not the windores of Heauen, and powre you out a blessing without measure. As great an Obligation as can be entred into, I will powre you out a blessing with-*

out measure. See the Condition, on their parts to be performed: without which no such blessing at Gods hand. *Bring all my Tithes into my Store-house, that there may be meate in my house, saith God there unto them.* Israel, hauing robbed him, in his owne reserved portion, were iustly plagued for this their Sacrilege, and not heard, nor deliuered, vpon their Call, in time of trouble; vpon amendment, certainly assured, that *A blessing without measure*, should be giuen them: that God would *set open the windores of Heauen vnto them.*

And this is euer God his manner of dealing with vs. Vpon conditions, but vpon ease.

God dealeth as it were vpon trucke and exchange. He selleth indeed his Favours, as in bargain and sale; though he sell them at an easie rate. Not for Money, nor yet money-worth, that is disclaymed by Proclamation, *Esay 55.1.* *Come buy without Money, or money-worth.* Not at such rate that men be thereby vndone: as if a man should sell his Patrimoine, to buy a Bishopricke, or Office, and dye soone after: or some other Preferment at *Sleeple-faire*. Or take vp Sinne from the Deuill vpon Bond, the Interest whereof will at length eate them out; God meaneth no such Vow or Promise as this. No such Peace Offering that may vndoe the *Sonne of thy Bodie*, for the *Sinne of thy Soule*. It is easie enough Payment, by thy Selfe conditioned, and therefore iustly by Him exacted, *Walke before me, and bee vpright.* Then Call and
Spare

Spare not : Call and Doubt not, but veniens veniet: hee that shall come will come and not tarie long, if in *Calling* thou *Double* not: that is, *Single* Him that which alone will not Content Him, *Call* with the *mouth*, not with the *heart*. Giue him voice enough: but sparingly or nothing of the Inward man. *Imocare*, is, *intus vocare*. The Mouth is but Midwife to the Heart; our Inward parts then should bee employed, that so we may bee *in* *apud* *deum*, attend that only which we doe: not, as the Prouerbe was sometime, *Castra in Hispanijs edificantes*. Diuine actions, require the whole man. God will not be serued by halfes; nor will he part stakes with any other in that which is his *peculium* and *peculiar*.

Here then as *Personas*, so *distingue tempora*. As Every man is not alike with God, nor in the same Degree of Regard with God: so also, *in* *idem*, *distingue tempora*. The same men are not euer considered in the same state, nor yet accompanied with the same attendants, and therefore haue not euer the same successe. There are different affections, and varying Dispositions in the the same men, to *Call*, at sundry times. Nor doe they come alike prepared euer. So now, as anon: or as they did at other times. Nor yet so qualified as they should be. The best are not alway and euermore *heard*, and *deliuered* when they *call*. No not, when they *Call* out and *Cry*, with

2.
Of the times.

For we must
not euer ex-
pect the like
successe,
though we bee
interested in
the promise.

the whole heart: nor though they Cry aloud, and lift up their voyce, and Roare for disquietnesse of their soules, as David hath obserued in himselfe. And it is most certaine, it cannot be denied, Practice and Experience in common course of Life, doth auerre and make it good, that euen in the best; those that Pay their vowe, and keepe touch with God: that are of Israel according to Adoption and Grace; the Secret, the Hidden, the Reserued ones of God: that Call and Cry aloud; that double not with God: that Pray with the Heart and Vnderstanding also: Are not euer heard, when they Call. I adde, because wee must bee instant in Calling, and, in Calling vpon, continue calling; that is, be Feruent and instant in Prayer, those that Call and Cease not, Expect and doubt not, yet are not euer answered in their earnest desires, nor haue a *fiat vt petitur*, assigned to them: They Call, and Call, and yet are not heard. *Paul* auoucheth his owne Case and Example to this purpose. *Thrice* hee besought the Lord, and was not heard, the Angell of Satan continued buffering of him, the *Stub in the flesh* was not remooued from Him. Of *Esaus* Calling and Crying, calling often and with teares, the Case is plaine and auouched by Saint *Paul* vnto the *Hebrewes*, and many more instances might be giuen. But for *Esau* and his Compeeres the Case is plaine, the answer expedite, Hee was
not

not of the Tribe of *Populus meus*. A Stranger from God, and the Word of his Grace. Hee had then no part nor portion in that Promise, *I will heare*: Hee was not intended in that Inuocation, *Call upon me*. Paul was a man of another making indeed, cast in the mould that God would haue him. And yet *2. Cor. 12. 9.* for all that, he Called thrice and was not heard: where then is the Truth of his Promise in Performance, *Call upon me and I will heare*, seeing Paul the partie interessed, was, if euer any, of the stocke and kindred of *Populus meus*, interessed in the Promise for Performance, *I will heare and deliuer*: and also called, if euer any did, with due obseruation of Conditions?

Now that God may be cleared, when he is questioned for performance of his Promise: and our hopes secured, when they rest affianced on his Word, *I will heare and deliuer*: thus it is; A man is heard at Gods hand, two manner wayes. First, *ad voluntatem*, In his very desire according to his will: which is not euer *ad salutem*, for and to his good. Or, hee is heard *ad salutem*, for his good and his auaille, as he should and would intend, if he vnderstood himselfe aright: though not *ad voluntatem* which was irregular, enormous and damageable. Saint Paul was heard, as he desired, Not indeed according to the error of his *opinion*, by which hee misdeemed it *good for him*, to be free from that buffeting of the Deuill: but heard as hee should bee, and as hee would

Since God may heare vs. two wayes,

1. *Ad voluntatem.*
2. *Ad salutem.*

And our opinion may often misdeeme that to bee good, which is not.

would desire, according vnto his better *iudgment*, in that which was more auailable and for his greater good. I put the Case: a man of Seruice in Church or Common-wealth is a Suitor to his Prince of whom he well deserueth, hauing spent in his Seruice much time and meanes, for some Pension of one hundred Crownes *per annum*: and vpon some Reason of Profit, or ground of State, is denied his Suite in that Particular: but so, that in lieu thereof he hath an Office of Honour, of a thousand pound a yeare passed ouer to him instantly. Or say that a Petitioner for a poore Parsonage, missing that, as formerly disposed of, were rewarded with a Deanerie of good Corps and value: no man will or can say otherwise, but, that both they sped well, and were heard to purpose, according to desire, though denied in their prime intended Suite, according to the letter. For by their Petition, *intensione primâ*, their purpose and project was this, to doe themselues good, by procuring meanes and maintenance: to which end, vpon a second intention, they pitched and resolved on this or that particular; which in their Opinion, lyable to misconceit and error, was a Suite of Consequence to doe them good; though in Issue and Conclusion they missed of it: and if they had obtrayned it, as they desired, their Case and state had beene much worse then it fell out to be otherwise. *Paul* was not heard *ad voluntatem*, as hee would and wished: because hee wished

shed what was not then so expedient for Him. But yet *ad salutem*, hee was heard abundantly, *My Grace*, said God vnto him, *is sufficient for thee*; this Grace was imparted to him plentifully. The Deuill himselfe on the other side, was heard *ad voluntatem*, when he sued to become *Iobs* Tormentor. To goe into and destroy the heard of Hogs. When they are permitted to possesse, afflict, seduce men vnto Sinne, they haue then their desire at their owne wils. But better it were for them not to bee heard so at all. It maketh for their greater condemnation, to aggrauate the weight of their eternall punishment, and fill vp the measure of their Impietie. They are not, nor shall they euer be heard *ad salutem*. For God hath sworne vnto them in his wrath, they shall neuer more returne vnto his rest. Their Iudgement is sealed, whatsoever some *Mercifull ones* doe dreame and doate, their Damnation sure: The sentence passed against them is Irreuerfable, not to be trauerfed by *Writ of Error*: So that all things worke together vnto their Confusion: euen the grant of their desires, by God.

For Gods Children and Beloued, it is a ruled Case in Nature, and holdeth true in Grace, No man euer did, no man euer can or will, desire his owne proper hurt and damage intentionally. That which He knoweth and is assured

Καὶ αὖτις ἀπα-
τερον ὄρον,
Μηδὲς ἐλπί-
ων δὲ καὶ ἔπα-
νον αὐτοῖς ἰνα-
σαι.

At the least it is
not so good as
we apprehend
it.

H

to

to bee euill, that no man euer did or can desire as euill.

For, *malum sub ratione mali*, nor is, nor can bee the peculiar Object *adequatum* of our Wils and Desires, but *malum* only, *sub ratione boni*. The Euill which wee would not, that indeed wee doe, that wee desire and procure also to our selues: wee Call, and Cry, and sue, and seeke, and Labor often earnestly with God, to procure it to our selues: but out of Opinion and Misconceit, that it will be for our good and great aduantage: *Bonum utile* or *delectabile*; In point of pleasure or of Profit. Now the Case standeth thus betwixt God and his Children, Hee loueth them dearly with tender Compassion, and with Mercie euerlasting hee doth embrace them; and therefore of Himselfe, and from Himselfe, hee wilheth, willeth, worketh, and procureth, that which is Good, and euer Good, and onely Good for them. Man is much and often his owne Foe, in Willing and Procuring his owne hurt and losse, which hee doth not directly as intending so, but out of Ignorance and vnwittingly, as taking things to bee what they are not: mistaking much the Formes and Fashions, Euents, and Consequents, the Causes and Occasions of things Contingent, yet in their Causes, nor in Act, and so, Vnsene, Vknowne, and Vdiscerned what they will bee.

bee. The Will is Chiefe Monarch of the Soule, ordering and disposing authentickly. The Vnderstanding is Chiefe Counsellour of State, *ἡ δυνάμει βασιλεὺς, The Kings Eye*. Much is done amisse, because commanded ill; yet the King is blamelesse, beeing ill advised: Informe him aright, all shall bee well: for hee disposeth, as Hee is informed, by him that most what mistaketh the marke, calling *Bad good*, and *good bad*: suggesting, as conuenient, which is no way competent. Now God farre otherwise doth dispose: Actually, intuitiuelly, *simul, semel*, he beholdeth and discerneth all things as they are. For past or to come there is nothing with Him, who seeth from euerlasting to euerlasting: knowing what will bee before it is. To purpose, when wee *Call*, hee knoweth and is assured, that were our desires granted vs, as wee wish, it would sort vnto our hurt and viter vndoing. And thereupon his Wisdome out of his Loue denieth vs the request of our lips, the earnest and affected desires of our hearts: though with strong Cries and Supplications, with seruent affection, yea with teares: as knowing it better to be denied, then by hauing them granted to be vndone. Not any man, I suppose, that hath had to doe with God, but either hath or might haue made this reall obseruation

The Will being
not rightly
informed by
the vnderstanding.

And therefore
God may be
aid off. Finally
to heire vs,
when hee
seemes to de-
nie vs.

vnto Himselfe in his owne experience. I ap-
peale in this particular to their owne Priui-
tie, who or can or will remember it, whe-
ther God in not granting them many their de-
sires, hath not in that very particular done
them good: and made manifest his Care and
Loue enlarged vnto them? For they finde, or
may so finde it vpon after-experience, that
had they obtayned it, they had beene vn-
done: being denied it, they were made men.
So that wee may bee *Heard* very well vnto
a purpose, when wee are not heard, nor de-
liucred as wee would bee. And God is iust
of his Promise, true of his word, when hee
doth not heare vs at Call, in time of trou-
ble: but putteth vs off, putteth vs by, or
plainly denieth vs our request.

This giues a
further rule to
our Call.
When we call,
not to pre-
scribe the time
or meanes, or
subiect of our
desires

Which is often
crossed for ma-
ny Reasons.

Therefore *Call* but *prescribe not*, So or So:
Now or then, as the men of *Bethulia* did, by
such a day if hee saue vs not, wee will render
vp the Citie vnto the Enemy. Leauē God
vnto his Libertie, for *When*, *How*, and *What*
to doe. The Time, the Meanes, the Sub-
iect of our desires, which shall rest in his best
disposition for our aduantage, many wayes:
whether prorogued, precipitated, or denied.
In Particular, there are Reasons to mooue and
perswade vs yet farther in the point.

I.
For our Humi-
liation.

As for *Humiliation of our Hearts*; apt e-
nough to swell vp bigge with selfe-conceit

of

of our owne worth, vpon opinion of some, the least Grace and Favour with God, expressed in Saint Pauls case 2 Cor. 12. 7. Least he might be puffed vp, he was beaten by that Angell of Satan.

Secondly, For *triall of their Faith*, and fidelitie to their Master, that it may appeare the Deuill was a Liar, when he affirmed, *Iob serued not God for naught*, that he did it *for his selfe*, hee had need of him; and to leaue him, hee could not tell where to bee better. It was a signe of Fidelitie indeed, *Though thou kill mee, yet will I loue thee.*

Thirdly, For *Augmentation of their Love*, much more increased by hauing need of God. *I will loue thee dearely*, said he in the Psalme, because hee had beene his, *Refuge in time of his trouble.*

Fourthly, For *Declaration of his worth*, which as Gold in the Fire, so is manifested by tribulation; and the more tribulation, the greater manifest thereof. *Ille larebat & fallabat. Iob* was not discouered, till hee was put vnto it. Hee was reputed as other men, till he was tried and found Faithfull.

Fifthly, For *Exaltation of their reward*, *The more we endure for Gods sake in Earth, the greater shall be our reward in Heauen. Call then and murmur not, Call, despaire not, Call and expostulate not*

2.

For trial of
our Faith.

3.

For Augmen-
tation of our
loue.

4.

For declarati-
on of our
worth.

5.

For exaltation
of our reward.

with God, for being not heard instantly, or not at all, when thou Callest for Deliuerance, according vnto Expectation; A greater suit is granted, when a smaller is denied; which also would turne vnto apparant losse; and to what breach of Promise, *I will heare and deliuer*, in these Cases?

So that it is no
preiudice, to
be deterred, or
denied.

These must bee remembred, least that, as it happeneth very often, Wee being not heard, nor yet Deliuered vpon request and Call, according to Expectation: but deferred a while, adiourned, put off vnto a farther day, bee soone discouraged, disheartned, and finally put by that assured assistance, which wee looked for, and otherwise might haue from our God. Men soone grow weary of well-doing: more soone in actions of Pietie; most, when they faile though neuer so little of Expectation: which as it is not regular, nor yet well directed; so it holdeth not stanch any long time; a little disaster will quite dismay it; a small Crosse or rub in the way quash it. In truth, *Deum vs iterum venius paucis dat: vs frequenter ad eum difficiliter dat.* God doth not lauish out his Graces, though abundantly hee could doe it all at once, but giueth indeed sparingly, and with a straightened hand. It is not for niggardise that hee doth so: It is to haue thee come the oftner. He heareth, giueth, deliuereth not vpon the first motion,

For, God euer
hath his rea-
sons of loue
why he doth it.

tion, at present suit; it is not for any sinister intent; it is to haue thee Come and Call the oftner. The oftner, the better welcome. Vnto Himselfe without Mediation: thou by thy selfe without Deputation. *alouymine* it is a Personall Intercourse, *Call, I will heare*, betwixt *Me*, and *Thee*. So wee cannot pretend disproportion. It is not to be thought there is disaffection.

Had wee not beene invited to Call first: vpon Conscience of Desert, wee peraduenture might haue Cast in some scruple of Disaffection. It is more then Manifest, hee hath put vp all, passed by all, pardoned all, that so kindly inuiteth to *Call vpon mee*. Wee find not any Suit in the Premises commenced; no Petition exhibited for accessse or Fauour. The first thing wee heare of independantly, is *Call vpon mee*. Thus Grace preueneth with the blessing of Goodnesse, those that in Necessitie had need of God. Had wee not beene presented by Invitation, *alouymine* in his owne Person; wee might haue put in excuse for our selues thus, By what warrant is this Invitation? Wee must not presume; wee dare not come at him vpon so great termes of disproportion. But being invited so, By Himselfe, though there be no proportion betwixt Him and vs; the Maiestie of Heauen, and Mortall men on Earth: it is no manners to

Therefore, whether we consider the manner of his hearing, or of his inuiting vs to call, we may put off all thoughts of disaffection.

But, we must not put off our duty of calling.

refuse the offer and gift of a Superior. No pre-
 fence of Disproportion can bee auailable, if
 that God doe condescend to such termes of
 Proportion. If God doe condescend to talke
 with *Abraham*, *Abraham* may be bold, though
Dust and ashes, to discourse with God, and
 importune him for the *Sodomites*, as wee
 know hee did. The more immediate Man-
 date, the greater respect due vnto it from the
 Subiect. The more immediate Promise, euer
 the surer hope from him that hath euer bin his
 words master. The word of a Prince, is a Roy-
 all engagement, and graund assurance. Noble-
 men were wont not to breake their words ha-
 uing spoken *upon their Honors*. And in *Verbo*
Sacerdotis hath beene held a surer tie, then a
 Corporall oath is for a Priest: And shall wee
 admit any quarrell against God, as if hee
 meant not truely, that we should haue access
 vnto him, and assistance from Him? A Princes
 Inuitation by Himselfe in Person, giueth grea-
 ter assurance then by message. This *Call vpon*
mee, is as immediate as may bee: Nothing
 possibly can bee more. God with his owne
 mouth, in his owne person speaketh and in-
 uiterh, not by delegation, by another mans.
 And wee are inuited to Come as hee calleth,
 not by delegation, but our selues: immediate
 Inuitation, for immediate access. No one step-
 peth in betwixt Mee and Thee in this negoti-
 ation.

The rather;
 being his own
 immediate
 mandate, that
 we should call.

Which, as it
 challengeth a
 greater respect

ation. No Interloper in this Intercourse and Commerce. No Intercessor, to bee heard and deliuered in time of trouble. Either of Himselfe, without warrant, comming in *motu proprio*, vnrequested: nor: by appointment in Subordination from God, by intreatie or atonement from our Selues, or others.

Thus effectually to deliuer, and that at a pinch, and but vpon Call, in Exigence of trouble, should aduance our indeauours, euen *extremum potentia*, by all meanes possible to bee thankfull. *Si totum me debeo pro me facto, quantum rependam pro me redempto?* A maine part of thankfull Dutie vnto God, and recognition of his Loue, is to beleeue his Promise, and build vpon his word; to Follow his Directions, Come at his Inuitation; not to stand, as in doubtfull suspence what to doe, or what Course to run in time of Trouble; Seeing hee that is Able, doth declare himselfe willing to Heare and Deliuer, at our Call, by Immediate warrant from himselfe, without helpe or mediation, or Suit of others.

And yet the Church of *Rome*, hauing lost her first Loue, and long since made forfeiture of her Honor, hath prostituted her Deuotions, euen *modum*: As a common strumpet, giueth entertainment to any Commoner promiscuously; So hath shee also diuided her Call, in her Deuotions, to euery one that passeth

So, it cannot but produce a surer hope, and greater confidence.

The practise of the Church of *Rome* is farre otherwise.

by: Each Saint hath a part, as it happeneth, as men are disposed, or occasions are presented. ~~would it be~~; as the Foxe in the Fable, Shee hath many addressees vnto many Mediators, For Accesse and Audience: For Dispatch and Riddance at Gods hands, to bee heard and deliuered in time of Trouble, few or none immediate To, or By himselfe.

For though
shee be wise e-
nough in con-
fessing God the
donor, & prin-
cipall author.

Many Mediators of Intercession onely:
For I say not, I cannot, I must not say,
that the Church of *Rome* denieth *Call upon*
me, to hold in good Obedience, or in Di-
uinitie. For Certainly Shee addresseth *Te*
ad me; Man vnto God, vnto none but vnto
God, to be heard and deliuered by him alone,
out of tribulation in the *Day of trouble*: as
Author and Originall of all helpe and Grace,
deduced and deriued meerely, wholly, and
totally from Him. Freely professing, willing-
ly acknowledging, as truly beleeuing as any
doe or can doe whatsoeuer, that, *Euery good*
gift and perfect giving is, ~~as~~ the worke of
God, and ~~as~~ sent of God. It is true, and
must not bee denied, The *Romane* Church
in her Doctrine (for, and concerning Practise;
it is otherwise) doth not impaire, or impeach
the Sure, firme, and fastest Meditation, the
Peculiar worke of Christ Iesus, or appoint
Propitiators in his place, who alone, as all
sufficient in himselfe payed the price of our
Re-

Redemption, and made vp without assistants or Concurrents, the alone, absolute atonement, by his Reall and perfect Satisfaction, betwixt God and Man. Willingly they acknowledge and professe together with vs, that, *None but Christ : none but Christ.* In Earth they haue none beside Him, and in Heauen not any to bee compared to him : who onely through the *Dignitie* of his *Person* : and *alsufficiencie* of his *Desert*, meritoriously obtaineth what wee can desire, or what wee Call for at Gods hands. It is false which is imputed, if yet it bee imputed, and layd vnto their Charge, *That they haue many Gods, or many Lords.* That they Call vpon Saints, as vpon God to helpe them : That they mention not Christ, but Saints in their Deuotions. They doe not deny *Call vpon mee.* In their Doctrine and Opinion, Inuocation is peculiar vnto God alone, as a part of that Eternall Morall dutie, which man euer doth owe vnto God, his Maker and Protector in all his wayes. Inuocation I meane, in a proper Sense : it is Aduocation and Intercession onely which they giue vnto Saints ; which A& is sometime called Inuocation in a large extent, as it passeth and is directed from man to them. Their *helpe*, with *Dauid*, *onely standeth in the Name of the Lord, who hath made both Heauen and Earth.* For *Gratiam &*

A Treatise of the

gloriam, say they, *dabit Dominus*, It is the Lord alone that Giueth; because it is in his power to giue, both Grace and Glorie. Therefore the great Dictator of that side layeth downe this Proposition, as resolved vpon on all hands by his Partie, It is not lawfull to desire or request of the Saints, that as Actors of Diuine good things and Benefits, they grant vnto vs, glory, or grace, or any other meanes vnto eternall happinesse. For why: Our helpe standeth in the Name of the Lord, that hath made Heauen and Earth. And he addeth, That the Saints are no immediate Intercessors for vs with God, but whatsoeuer they obtaine for vs at Gods hands, that they doe obtaine by and through Christ. And it is for ought I know, the voyce of euery *Romanist*, *Non ipsi Sancti, sed eorum Deus, Dominus nobis est*. So it must not be imputed, which is not deserued, were they worse then they are. It is a Sinne, they say, to belye the Deuill: a Shame to charge men with what they are not guilte of, to make the breach bigger, already too wide. Concerning Saints departed, thus they teach. First, that according vnto Scripture and Faith of the Church, They liue and subsist in their better part. That, *their Life is hidden in Christ with God*; whose Presence they now enioy in Glory in Heauen. That there, they rest from their Labours, and magnifie his Mercies incessantly,

Being in this,
as there is in o-
ther opinions,
somewhat
cautelous.

cessantly, who hath sent such Redemption vnto their soules; That there they forget not their brethren vpon Earth; but remember the Church Militant vnto God. And sure, if there bee a Communion of Saints, and a Fellowship betwixt those two maine parts of the *Tolome*, the Church of the Redeemed by the blood of Iesus, Triumphant in the Heauens, and yet Militant heere in Earth: *Orant pro Nobis saltem in genere*; those that enioy the Fruit of their Labors now with God, are not Forgetfull of their brethren behinde, and not consummate in the Flesh. I insist not on this, it is not now questioned by the Opposites.

But farther, they teach that the Saints in Heauen, make also Particular Intercession for vs: that is, Some of them, for some of vs here, which is, in my Opinion, though no point of Faith for which I would burne, yet true and certaine in all Credibilitie. But how it is limited or to bee enlarged: how and in what sort and sense it is true, may appeare more particularly vpon the Proesse. Thirdly, that Saints and Holy Angels in Heauen, may bee ioyntly or severally prayed vnto: Many by many, by one, or some: One, by any one, or by many, which accordingly their People put in frequent practise, Chaunting it every where, *Ora pro me*. The Council of Trent, that Oracle of the *Romane* Faith

And in this point not better to be answered, then by taking away the ambiguity of the word *Inuocation*.

and Religion, resoluth thus. *Sanclos Orationes suas pro hominibus Deo offerre. Bonum esse atque utile, suppliciter eaq Inuocare. Ad eorum Orationes, opem, auxiliumque confugere.* In some Generalities, as their manner is, leaving way and libertie for disputes abroad. For better Euidence in this point, the Question controuersed, *inter partes*, may be limited, or rather explained thus. *Inuocation*, as was touched, is a word of ambiguous signification; as most words are, because there are more things then words. Substances, then names to Call them by. It is taken specially for to Call upon mee, as him upon whom we absolutely relye: at least *ultimate* in that kind. It is also used for to Call vnto, as to Helper, Assistants, or Aduocates in suite; when in Time of Trouble and Necessitie, wee haue Cause to come and Call on God, directing our Prayers euer, *prima intentione* vnto him. When therefore wee talke of *Inuocation* of Saints, and dispute concerning praying vnto Saines, wee must vnderstand *Inuocation* so, as directed vnto them onely, as Assistants, and Mediators onely of Intercession; and therefore not to be *Inuocated*, or Called vpon in the same sense and termes as God Almighty is, the Author and Donor of euery good giuing. Wherto bee implored as Christ Iesus is, the onely Mediator of Redemption, and Meritorious

ritorious Aduocate of Intercession. Therefore, hauing occasion and Cause, to Call upon mee in time of trouble, they imploy not *Te ad Mo.* Man vnto God immediately, but doe it *secundariò*, and by Mediators. This is not vnlawfull in it selfe. It is no *exclusiue*, Call in thy owne Person. For warrant and practise is for the Contrary. *Orate pro Inuicem* is a Precept. The Church prayed for *Peter*, there is practise. But such Mediators they vse in this Case as are supposed not to bee, *apri nati* not accommodated to the purpose, not fitted or disposed to bee employed in, and therefore incapable of that office of Intercession. Who if they were such as they take them to bee, and it could appeare plainly that such indeed they were, might very well bee employed as Intercessors, none sooner, none better, or with more aduantage then they ruck stay: and happy subtilties could intreate their aduocation, in regard of that great Grace & Favour they stand in with God: as also that affection they beare vnto their brethren, & apprehension they haue more then holy Angels haue, or can haue, through their owne experience of Tribulation.

The Church of *Rome* is thus perswaded of them; therefore they vse in all exegincies, and times of trouble, in all their addresses vnto God for helpe and succour, to vse the assistance of holy Saints and Angels: to haue recourse

into them, the *bleſſed Virgin*; *Saint Peter*; *Saint Paul*; that ſo they may finde fauour and acceptance at Gods hands; to be heard and deliuered the ſooner in time of trouble. Herein they are perſwaded that they doe well and wiſely, and with great aduantage to obtaine their deſires. I am not yet ſo perſwaded of this their uſe and praſtiſe: I ſee no reaſon yet to ſubſcribe vnto their doctrine; I may hereafter peraduenture be of their minde, to ſay *Sancta Maria ora pro me*, though it be vnlikely; and I doe not thinke I ſhall, If any *Romane* Catholike, or all the *Romane* Catholikes liuing, can euide by any one conuincing demonstration: or bring but one irrefiſtable argument, from Reaſon, Nature, or from Grace, Can proue it by Scripture ſo expounded by the Church, for ſine hundred yeares after Chriſt, So dogmatically concluded, by caſes ſo ruled, by rules ſo giuen in general Counſels: or in Prouinciall or Nationall confirmed by General; By generall conſent and praſtiſe, ſo expreſſed and at full, in the uſe and euidence of that ancient Church to the determination and end of the Council at *Chalcedon*, about ſine hundred and ſiftie yeares after Chriſt: Finally, to give a little more aduantage, by any one Father of credit amongst themſelves, that dogmatically reſolueth it, *ut uerum & d*ei* ſide*; and I will ſubſcribe, and ſay together with them, *Ora pro me*. Hee

or

or they that dare and can, undertake this taske, performe it, and I subscribe. Till then, my Resolution is and must be, *quodcumque eris iudex*, as I haue receiued so will I hold: It is not to bee taught as a point of Faith, nor to bee vrged vpon any with obseruation: nor to be tendred with *Anathema* to the gainsayer, nor to bee practized necessarily. That it is builded vp out of meere coniectures, and vncertainties; what they can doe, and how farre preuayle: and therefore it is folly for mee or any man ordinarily to haue recourse vnto the Angels of God: or vnto Saints at rest with God, ordinarily and in point of Pietie and Deuotion: to vse them as Aduocates and Mediators in my suites, to Call vnto them to Call vpon God: when my Selfe that am then interested principally, may commence my owne Suites, commend my owne Case, follow my owne businesse, and effect my owne purposes personally, being graciously inuited to doe it my selfe, and immediately directed vnto God by himselfe, in *Call vpon me in time of trouble*.

I say it is Folly, and so it is, in extremitie; to Call vnto them in such sort as is accustomed, in common sense of Reasonable men. Forlesse adoe by much would serue, then is made, in imploring this Saint and that: a surer and a more warranted course might be taken, then

Yet she is more
cautelous,
then Wise, to
goe about for
Assistants,
when shee may
goe a neerer
way without
them.

Her opinion in
this and many
other points is
not so farre
from Atheisme
as her practice
is neere vnto
folly.

to goe about , when wee may goe the neerer way. Wee are not certaine at the best, what they doe or can doe for vs in these cases, that are so employed and implored by vs. I will not, I dare not be so harsh and rigorous , as to condemne them of Impietie for Calling vnto them. For though more bee done vnto them, then is, fit or conuenient : and more bestowed on them, at least by Consequence, then can consort with the Condition of their Creation: yet nothing is detracted there from the Creator , in giuing them that they are not capable of.

It is no generall rule of necessarie Consequence, They take from God, who ouerlapiſhly giue any thing vnto men. Thus it standeth in Case betwixt vs and them, if we take them in the lump, at whole sale in their *Doctrines*, as it were. I cannot say it doth so , for their Practice, as if that also were so gently to bee handled. In this, as in many other; if not in all points of Practique Pietie, Practice and Precept, their Doctrines in Schooles, and Discipline abroad, *Caelo & Solo disparantur*, are so much at oddes in so many particulars, as if the one had not to doe with the other: or they that did the one, were not the men interessed in the other. In their Doctrines of defrauding the People of the Cup in the holy Sacrament of the Altar, they plead it, and conclude it in Schooles.

Schooles and Councels, that the Cup must not bee giuen vnto the Laitie: the People are to receiue but in one kind. And yet their Practice is now, of what standing I know not, to giue them also of the Wine, as I haue beene assured by some *Roman* Catholikes I can name, my Neighbours, and it hath beene auerred by their Priests.

Mary marke their inggling, and obserue them conuicted of foule Forgerie: the Laitie drinke not of the Chalice, though they drinke of the Wine of Consecration, powred out of the Chalice into a Glasse, which peradventure altereth, in their opinion, the Propertie of the bloud of Christ, and euacuath the power, and efficacie of the words of Consecration. Whether this bee so or not, I cannot sweare, I haue nothing but *hearesay*: that I haue, and can name my Authors.

In their Doctrine of Images they disclayme Idolatry indeed: and take the imputation with great offence, and as the most part of them doe teach in their Bookes the vse of Images, I see no cause to stile them Idolaters. But sure the Peoples practice is *εἰς ἑαυτὴν* next doore vnto it: very like it, if not the same. A man, one of their owne for his Profession, a man of good account for his Experience, confesseth, that the vulgar, the greater part of men who vnderstand no *Greeke*, nor can tell what *Latria*

Carholike Moderator.

or *Dulia* meaneth, comprehend not any other Mediocritie, then to Adore right downe, or else not at all goe to it *bonâ fide*; and with as much deuotion adore our blessed Ladie and other Saints now with God, as they doe God Himselfe. But be this, as it is, in their common Custome, it is grand Impietie, so confessed on both hands, to inuocate any, beside *Me*. For it is a part of that Diuine Honour, whereof God hath said, No man shall haue it, because it is not Communicable to any Creature with or beside God. It is as good Blasphemie as can bee committed in point of Practice, to Call vpon, still I say *vpon*, not *vnto*, any other at all beside *Me*. For to Call vpon any, emplyeth them to be the Authours Originall, and Donors Principall (so much is intended by that Phrase) of the good implored at their hands. But to Call *vnto*, that is to vse in their Suits, vnto God, in their Necessities and Exigences, beside God, Assistants, Aduocates, and Mediators, Proctors vnto God, Procurers from God of good things vnto themselues; though it bee not ~~ad hoc~~ flat impietie, yet is it ~~ad hoc~~ plaine downe right Folly. To beate the Bush while they may catch the Bird; To goe about, when they may walke the neere way home, to vse much adoe, when little helpe will serue, to imply Mediators when they need none: to pray and intreate the Porter for entrance, when they

they may goe freely vnto the Closet of the great King : to bribe a Seruant to deliuer a Petition, when the Lord doth Call for it out of their owne hands. A plaine Case, he may well bee begged, that will runne such an idle and wandring course.

They suggest to perswade it from vse and Congruitie thus. In the Fashion and Practice of the World say they , Poore men that are Petitioners to Prince, or Potentate, to Iudge or Iustice, must be faine, and are inforced, that they may procure Fauour and haue good successe, to make meanes, and so commonly to make Friends, and by their mediation come to speed, that otherwise might long enough attend, and it may be, returned without effect.

They vrge, that Kings haue their Masters of Requests : their Cabinet Counsellors, Minions and Fauourites in State, who preferre at their pleasure whom they please, and keepe backe whomsoever they doe not affect ; that they vse to bestow Graces, and Offices by Recommendation. Great men most commonly attend not Dispatches in Person themselues, but turne Suiters ouer vnto others : bid them come againe to morrow, I haue no leisure to day, goe to my Man, giue him your Petition, and at conuenient leisure I shall peruse it. Answeres immediate are not ordinary, with Persons that keepe state, and stand vpon tearmes of
of

of Distance and Disproportion. And what so great Distance or Disproportion say they, any where as here, in Case of intercourse betwixt God and Man; where is no common *medium* to make a mutuall Commerce betwixt them? Thus they doe plead plausibly, and make simple people belecue much. As if it were and needes must bee so with God as Man.

And, it seemes, they are willing to befoole themselves, if vs they cannot

For, how weak is that, which they falsly vrge, as a perpetual practise with earthly Princes?

But in this Faire shew and cariage of comparison, our great Masters *aut fallunt aut falluntur*; wittingly and willingly they would deceiue: or ignorantly they erre not remembring the Nature and Practise of God: not considering his intimations of his will and good pleasure to vs reuealed. First, the Practise they produce, vpon which they insist to perswade, is not *nam moris* so generally true, such a received ruled Case, as hath not suffered at all, contradiction. There are and haue beene alway such as vse it not. And no maruell, it is no Naturall course of kind, that so it should passe for an vniuersall Practise. It came in by abuse from the State and Pride of the *Persian* Monarchs, from the loose licentiousnesse and *Socordia* of those Easterne Nations very Impetuous in their *Grandees*, and men of authoritie, most seruile and abiect in their Peasants; With the *Romans*, an ingenious and Free People: with the *Grecians*, a ciuill and well disposed Nation,

it

it was long ere this Servile Course came into
 practice. *Augustus Caesar*, vpon occasion was
 requested of an old Souldier of his to affoord
 him his Presence at hearing of a Cause he had;
 the Prince replyed, he would depute one for
 him : which the Souldier, not vsed to such
 tearmes of putting off, or if you will, of *Di-*
stance, answered him stoutly, But I sent no
 Substitute, O Emperour, to fight in thy quarrell
 at *Philippi* : I went my Selse, and aduentured
 my life in Person, and am I put ouer to a
 Proxie ? which *Augustus* acknowledging,
 with some bloud in his face, went himselve as
 he requested, and did not assigne a Substitute
 to doe it. In the *Gracian* Storie it was as
 stoutly replyed by one to *Philip of Macedon*,
 if I remember aright, who making this an-
 swere to a Petition, I haue no leisure, receiued
 as free a returne from the Petitioner, *Noli er-*
go regnare, What dost thou with the King-
 dome, or with a Crowne, if thou haue no
 leisure to dispatch and heare suites? And not
 to goe beyond the surroundry of foure Seas,
 wee haue a Precedent amongst our owne
 Kings, that Princes giue not all : nor yet dis-
 patch euery thing by mediation. He amongst
 our Kings, *Qui coniunxit Rosas*, that both
 knew and practised rights and points of State,
 as well as euer did any since his time, gaue his
 Offices of Church and Common-wealth so
 freely

freely and absolutely of himselfe, that Hee only tooke and deserued thanks if hee gaue them: Himselfe had the Benefit and Profit if hee sold them. Mediators were not much in request in his time, not much employed, nor many things done by them as it seemeth. So this practice is not so certaine.

Which if it were granted perpetuall with them, would be no Argument, to proue it so with God.

There being so great disproportion betwixt them,

But to admit it an Eternall truth and vniuersall Rule, That intercession must bee made, by Abettors vnto great men and Mediators, that Princes neuer giue dispatch but by deputation, as is pretended in the Persuasion: yet might they not hereupon inferre by any good sequell or consequence, that thereupon, it hath beene and must bee so with God. For what are we vnto Him, to inuert the Argument? What is our Modell vnto his Making? There is and hath beene euer, as Himselfe hath auowed it, a mayne disproportion and dissimilitude betwixt *vias meas*, and *vias vestras*: the wayes of God, and the by-walkes of man. My wayes, saith the Prophet, are of an other fashion. If then by so good warrant there bee auouched such dissimilitude, and disproportion betwixt God in his courses of communication, and man in his cariage to his Neighbour: wee had need of as good a warrant to conclude this particular, Men doe so, therefore it is Gods course: or else, *Tu quis es*, What art thou O man, and where is thy Commission, that thus
vpon

vpon bare Presumption and no more, doest
amuse are, square and rule out; the perfect and
 absolute proceedings of God in Grace, by the
 Leaden and *Lesbian* Rule of humane vse and
 practice? let him that can, shew me forth his
 Warrant to doe so: if none can, as I know
 none can, I dare not so slight nor vnder value
 this Direction and Inuitation of his owne, *Call*
vpon me. It is true, to disable Me, the Partie
 inuited, is but *Dust and Ashes*: No more
 was Hee that was called Gods friend, and ad-
 mitted to familiar conuersation with Him. I
 confesse with *Gedeon*, *My Father is a poore man*
in Manasses, and I the least in my Fathers house.
 But what of that, if God doe not disregard
 me? if hee be pleased to haue it, as is premi-
 sed? Awfull regard presumeth not boldly, nor
 hand ouer-head into the presence of a Prince,
 neere vnto the person of Him that is *Verendâ*
maiestate conspicuus: But if a Prince bee plea-
 sed to condescend so farre, it is scarce good
 manners then to keepe aloofe. Vnlesse *A-*
dam did well to hide himselfe, when God cal-
 led for him, *Adam, where art thou?* Sure
 it had beene no wisdom nor discretion in
Hester, to say no more, when *Abashuerus*
 held out the Scepter to inuite her approach,
 to haue kept off, fallen backe, or interceded
 with *Aman* to speake for her vnto the King.
 If this be not folly, tell me what is? For I know
 not.

L

It

Therefore it is
 better to fol-
 low Gods di-
 rection vpon
 good ground
 in the Verse:
 then theirs vpon
 none at all.

For, as there
may be rea-
sons giuen,
why it should
be so with
men: so this
Verse may fur-
nish vs with as
good reasons,
why it should
not bee so with
God.

It is said, men may, and I know that oftentimes many doe, waite long and attend for dispatches in Courts of Honour and Iustice, that haue not good Meanes and Mediators for accessse, and diligent Sollicitours for dispatch. For State, for Conueniencie, for Necessitie, for Multiplicitie of businesse, immediate accessse, immediate audience, immediate and quicke dispatch is not ordinarie with men. But God, as hee is the Authour of our good: So is hee the Promotor thereof Himselfe. *Call vpon mee*, without mediation: *I will heare thee* my selfe, without Delegation. The Action is personall: the Inuitation proper. No Substitute, Aduocate, or Atturney. No Suite commenced from hand to hand, which often miscarieth in the cariage. I am sure no Petitioner will apply himselfe to meanes, who can haue immediate dispatch: will addresse himselfe to Seruants though of chiefest ranke, as those of the Bed-chamber to the King: or to the chiefe Fauourite in the State, that *toties quoties*, may haue free and personall accessse, without any Sir *Oliuer* to impeach him: Who can haue cheerefull countenance at approach, without any Secondary to assist him: Gracious audience in petitioning, willing acceptance vpon audience, and without long tarrying or much adoe, good, expected, and quicke dispatch. Hee that may doe so,

so, will not; if he vnderstand himselfe aright, or his owne strength, relye vpon promise or performance of another, *οὐ γὰρ τινος ἐλπίς*, vnlesse hee haue a Priuiledge to weare a Fooles Coate, but in person prosecute his owne Cause.

There is much in this Inuitation *Call vpon me*, to giue satisfaction vnto this Obiection, the most in vse, and most frequent in the mouthes of the multitude. Wee doe not obserue any pause in the passage betwixt this *Call*, and *I will heare*. As if time would bee required to answer Petition, as in course of Law vpon Bill of Complaint; and a space, of Necessitie or of Course, passe on betwixt Performance and Supplication; as if it could not be answered the same day. No Verse interloppeth twixt *Heare*, and *Deliner*, as if *The King would aduise* first what to doe: Whether *Heare* when we *Call*: or giue no Audience, or *Heare*, giue Audience, but not *Deliner*, denie dispatch. In exigent need, when we are at a pinch, at a stand, to aduise and deliberate what to doe, is a kind of denyall. *Bū dat, qui citò dat*, in extremities. God keepe me from Scepticke in my necessitie. Now in Gods inuitation and Direction in the point, there is only *Actus continuatus* as it were, *Call*, *heare*, *deliner*, with a breath. And no maruell. Such is his course, his custome such. *Nescit tarda*

It contraynes enough to satisfie all our desires, and all their obiections in this case

tarda molimina Spiritus sancti gratia. When he commeth to deliuer in time of trouble, hee commeth on lustily, not *gradu testitudines*. Can a man with better successe, or quicker successe then *Abrahams* Seruant had, who went immediately to the God of his Master *Abraham*? Goe seeke, enquire, retorne and come, it will appeare true vpon Search made, that neuer was hee ashamed, because neuer deceiued that tooke this course. Hee need not incumber himselfe with Atturneyes: Bee at great cost and charges to fee Pleaders at Barre: or entertayne Sollicitors with expence: but Himselfe in Person may become his owne spokesman that dealeth with God, his owne Mediator and Intercessor for Christs sake. What soeuer is pretended in the course, vse, and practice of the World: It is folly and madnesse, in some degree at least, to entertaine as they vse, Necessitie with Delayes, or dally out Extremities, when we may be heard by God without more adoe instantly, by our selues.

Secondly, they would perswade to say *Sancta Maria ora pro me*, and inuocation to bee vsed vnto Holy Saints with God, because Angels haue beene prayed to as Mediators, and that without taxe, rather with approbation. So that the perswasion supposeth as true, and taketh it as giuen, that whatsoe-

uer

uer accrueth vnto the Angels, is competible also with the Spirits and Soules of the blessed Dead; of the Liuing with God: of the Righteous. And then proueth it *factum* by euidence of Text, that Angels haue beene called to in Deuotions. And first concerning that supposition, the equall indowments of men and Angels.

In this Question of Inuocation, it is to be obserued, that our great Masters in *Israel*, of the Church of *Rome*, suggest vnto vs and put in the plea, *Saints and holy Angels*, indifferently, in distinguishedly, as if they were two words of one signification: as if there were no difference in the choise, to adresse our selues vnto one or other indeterminately; at any time, in any place, vpon any exigent or occasion, both whom, and when; and as wee please, as particular deuotion; or some more private respects and affection shall lead vs.

So we find it ruled with negligence enough by the Master of Controuersies to our hands. *Sancti sine Angeli, pie & vtiliter inuocantur*: the very decision of the Oracle of *Trent*. So they dispute without any scruple: as if there were no difference for the employment, nor any distinction of condition for the engagement: when as *Saints* and *Angels* differ many waies: and *Angels* are set vp in regard of men For the Excellencie of their na-

In this Question of Inuocation, one main Fallacie is, that they ioyn *Saints*, and *Angels* indifferently together.

Not obseruing how much they differ both in employment, and condition.

ture, Nobilitie of kinde, Extent of their Indowments. Vse of their Employments, and worth of their Atchieuements, many waies, aboue and beyond the Sonnes of men. They are called Angels, from their Employments: and are *Agentes in rebus*, vpon Earth vnto God, vpon course in kind ordinarily, and extraordinarily. Angels Liegiers, Angels Keepers, of men and Countreyes; Angels Messengers vpon occasions. Saints in Paradise are nor so nor so, sent, employed at any hand. They haue their *Habitacula*, their *mansions*: not *Free among the dead*, to goe and walke at libertie as they will: to performe Seruice in attendance vpon Gods Employments, except peraduenture vpon peculiar Dispensation, some one or other, at some one time or other, hath beene dispensed with for egresses & *receptaculis*, and for some extraordinarie Dispensation: as *Moses* and *Elias*, at the Interuiew with Christ vpon Mount *Taber*. One in a Million, in long tract of Time happily hath had such vnusuall Employment: whereas Angels are messengers ordinarily, by prime institution in their kind. So that the Case being different betwixt these two people: Holy Saints and Angels, not in one allotment; were it commanded, were it lawfull or expedient to Call vnto Holy Angels in time of trouble; yet can it not *ex aqno* bee inferred,

we

Vnlesse vpon
peculiar dis-
pensation of
employment.

we may therefore Call vnto Holy Saints as well, and in semblable sort.

To prooue the supposition of Equalitie betwixt them euery way, it is alleaged out of *Matth. 22. 30.* that by euidence of our Sauour Himselfe, the Saints are *ισάγγωτοι*, equall with Angels euery way: goe hand in hand with those blessed Spirits, so many waies Transcendent in Nature and Employment.

Which shewes
that conclusi-
on out of
Matth. 22.

Thus it is alleaged by the Master of Controuersies as well as by others to this purpose and intent, but falsly and with much Collusion. For the Text is no way to the purpose of any such equalitie of Saints and Angels.

Or rather the
collusion out
of that Text.

First, there is a meere disagreement in time. Our *quare*, is onely *de presenti*. What, and in what state the Saints are at present, not yet reunited vnto their Bodies: It is not questioned, it is not to purpose, what they shall bee hereafter in Time to come. It is questioned what Power they are of for Intercession now, when wee doe, or may stand in need of Assistance, to bee heard and deliuered in time of Trouble. What is it to our purpose what they shall bee hereafter, when wee stand in no need of their Assistance any more, nor of Recommendation vnto the Maiestie of Heauen? Wee with them, and they with vs alike interested in God, and both alike partakers of that blessed state, which shall neuer bee changed, not so much as accosted,

I.
In regard of
the disagree-
ment in time.

costed, with any *time of trouble*. The Power they are of; the Profit to be had by them, is for time of this Life, and Gods dispensation with vs in this present world, wherein our necessities are often very great and vrgent, and sore extremities are vpon vs many waies. It must needs bee then an idle discourse in them: an halting and a lame Conclusion, nothing to purpose, not able to perswade, that disputeth and proceedeth from what Shall bee hereafter in Time to come, after Iudgement, to that which is now in vse, and being in the olde World. Many things are now, which shall not bee then, when as *all things shall become new*; and what is now shall not be then, when we, and all *shall be changed*. So that, First the place of Scripture is not to purpose in regard of Time.

2.
In respect of
Subiect, our
Saviour him-
selfe limiting
that equallie
to the present
Quære,

Secondly, lesse in respect of Subiect: It is another thing of a different Nature, which there particularly is insisted on. Our Saviour in that passage doth precisely and punctually direct his speech vnto the Sadduces, those Iewish Atheists and Epicures; that denied the Resurrection of the dead; and to prooue their impious assertion; Put a Case, as they imagined, of absurd Inference, if there were granted a Resurrection: A woman there was that had seven husbands in her life: to whom shall shee appertain at the Resurrection? It is answered, To
none

none of them as wife. For in that other world, is no more man or wife, marrying, or giuing in marriage, but Men are like Angels. Then like Angels. At the Resurrection, the Saints of God become ἀγγελοι, then, and not before, equall to the Angels. So precisely hee speaketh of the Time to come: these perswaders alledge it for the present. Secondly, not then alike, *per omnia*, point *per* point, no not in the Kingdome of God in glorie. Our Sauour nor said, nor yet meant so. Amongst men shall continue Male and Female, in distinction of Sexe as now; Angels nor are nor shall bee Male and Female. Men shall neuer become Spirits, as Angels are: nor Angels haue flesh, and bones, and be clothed with their skin, as men shall be. For then there is no Resurrection of the dead, if Bodies raised vp out of their dusts to Life, be not the same againe which sometime they were. Different Natures, Men and Angels, must necessarily haue distinct Naturall Proprieties. Accidents doe follow the condition of those Substances in which they are. In qualities and Indowments of kind, as well as in formall being and Subsisting; Men and Angels shall differ, and bee distinguished after the Resurrection. Therefore not ἀγγελοι like Angels in euery point; and if not so, how in this of Indowment, vnlesse peculiar warrant can bee shewed? To conclude, our Sauour limited

M

that

that ~~in~~ *in* Equalitie of Holy Saints, after the Resurrection vnto Angels, vnto one thing only, and no more; one particular alone and no more: that whereof the present *quare* then was, marrying after the Resurrection, or remaining man and wife. Euen in this particular not being married, not giuing, or being giuen in marriage; Saints shall bee then, but are not as yet equall vnto the holy Angels. So, the issue is: They are like in one thing onely, not in all: that One thing is not, hath nothing to doe with, this thing. Nor are they yet alike in that one thing they shall bee hereafter, are not now. And we must be answered for *now*, not *then*: for the Present, nor the Future, or to come. So the Euidence is False and speaketh not to purpose, neither for Particular, nor for Time.

So that the equality is many wayes nothing to the purpose.

Though it was of set purpose falsified by the Controuerfor.

As appeareth by his glosse there.

Faultie, and falsified also voluntarily. The Controuerfor readeth the Text thus, *Sunt aequales Angelis*, are equall at present vnto the Angels: whereas the Gospel hath it, as our Saniour spake and meant it, *de futuro*, of the Time to come: *Erunt aequales Angelis*, are the words of the Text, Shall be equall vnto the Angels. That he meant to corrupt it, appeareth by his Glosse, a notorious lye, *Imprimis nihil deest eorum quae Angeli habent, quantum ad hoc munus*. They want not now any thing at all, where-with Angels be endowed, as much as appertaineth

neth to this employment. An assertion most false in it selfe, and directly crossed, by a contrary assertion of Himselfe, and his Complices in this very point of Inuocation. For in point of Information, wherby Saints departe I come to vnderstand our Needs and Necessities, our Cases, and States, when wee implore their helpe and assistance vnto God, this is one, that the Angels, *Agentes in rebus*, in the Church on earth with men, as ordinary Agents, or employed occasionally, doe informe and giue knowledge thereof vnto Saints. Which supposall of such Information from them, be it true or false, vaine and imaginary, or reall and indeed, I dispute, I question, I care not, doth of necessitie inforce a disproportion and, *inconuenientia* of the Saints vnto the Angels; against the resolution, of our great Master here, whose custome is to serue himselfe for the present purpose, to put by the thing that presseth him, hee careth not how: and so that he may serue his turne then, and rid his fingers of present trouble, respecteth not what hee hath said elsewhere, or what will ensue vpon his assertions, then and there. In common sense and Reason hee that informeth anothers ignorance, and giueth him to vnderstand what he vnderstood not, is superiour, at least in point of Information; and so, *Aliquid eis deest eorum quae Angeli habent, quantum ad hoc manus*, precisely: the flat Contra-

Which himselfe elsewhere contradicts.

(As his fashion is.)

Granting the Angels superiour, in point of information.

dictory to his Position. Saints and Angels are not equall, no not in this : and therefore also the Question is ill stated by Him and his, touching Inuocation of Saints or Angels ; as if there were no termes of inequality or disproportion betwixt them at all.

We may easily
guesse, why it
is so vsual with
him, both to
contradict
himselfe,

I wonder not at this Contradiction : For *mendaces* are seldome *memores* : Forgers and Faulsers cannot carry things so cleanly, but at sometime or other they will discover and betray themselves. For as in Truth, one part is Comfortable and Compliant with another, so falshood euer doth dash against it selfe, hewing hooft against hooft. They agree not long with and amongst themselves, that conspire together against God and Truth. But let them belumped or consorted as they would haue it, as they please, let holy Saints and Angels, euen now at present, before the Resurrection, goe hand in hand together, *passibus aequis*, in all points : or if yet they will let Saints in some sort bee Superiour vnto Angels, to further the Case of Inuocation : That is, both being apt and disposed, and fitted to pittie and compassionate, to helpe and relieue our necessitie and needs : let Saints haue this Prerogatiue, to commiserate sooner, and assist readier, and helpe effectualler, as they plead for them, because they are more neere vnto, and conioyned with vs then Angels are, as being members together.

gether with vs of Christ, flesh of his flesh, and bone of our bone. As hauing felt themselues, being yet in the Flesh, those miseries of Mankind, whereof Angels had neuer experimentall knowledge or triall: let it be granted that ther-upon in these regards, they are more likely to put to for our assistance, *extremum potentie*, the vtmost extent of their best indeauours, according to that well knowne and approoued saying in the Poet, *Non ignara mali miseris succurrere disco*. Let it be added, that what they intreate for, they shall obtaine it at Gods hands; God will not deny them, whom hee heareth alway when they Pray vnto Him: yet are all these but faire Pretexes and pretences, and Circumductions; nothing materiall to the point in Question: only brought in to make a shew, to dazle the gazer with imaginations: and so to lead men off from that which indeed is to be prooued, to pitch vpon things that are not questioned, as will appeare in particular more precisely. The Question is, Whether Saints may bee called vnto, to Call vpon God for vs in distresse. The reason is; It is doubted whether they can heare when wee call. The maine to bee prooued will bee this, They can, and that ordinarily, at any time, in any place, any men or man. *Hic Rhodus, hic saltus*: these are to bee made good, and then wee yeeld. Prooue them, and I will say as well as any Ro-

And to come
from the Que-
stion.

As appeares in
this particular.

Therefore, since we cannot follow them the right way into the Question: let vs hunt them out of their by-paths. And first for the practise of praying to Saints.

In *Iacob*s practise they can neither find Inuocation,

manist, Sancta Maria, ora pro me. But because they doe wander whom wee must follow; haue after them in their by-paths whatsoeuer: and first vnto Praying to Angels, in Practise, and vpon Record, as is supposed in holy Writ, for practise long agoe, before the Law.

Iacob lying on his death-bed praied to an Angell, *Gen.* 48. 16. *Angelus qui eruit me de cunctis malis, benedicat pueris istis. Hic aperte S. Iacob Angelum inuocauit:* saith Bellarmine in the point; The Angel that deliuered mee out of all euill and aduersitie, blesse these children. Here it is apparent that holy *Iacob* inuocateth the Angel. Not so apparent, I wis Sir, as is supposed, either for Inuocating in generall, or for Inuocating an Angel by holy *Iacob*. Not for Inuocation, we find no *Ora pro istis*, heere by way of addresse, or directed Supplication: not in *appropiation*, so much as any termes of Compellation, Thou Angel which hast kept mee Preserue them; or assist them with thy helpe, furtherance, and praiers: which should haue beene if it were to purpose: For saith the Master of Controuersies himselfe, *Non debere peti à Sanctis, nisi ut orent pro Nobis*; All wee can, or must aske of Saints is, That they would pray for vs. And therefore it is professed and protested by the Perswaders themselves, that they neuer goe beyond degree of Compellation thus, *Sancta Maria, ora pro Nobis*: and herein

herein they say right; they should not goe farther, mozt what they doe nor: at least their meaning is no more but so. Secondly, this passage of *Iacob* is not to the Angel, it is concerning him: ~~desired~~ merely by way of wish and desire, not ~~expressed~~ by way of Supplication. *Iacob* relateth what the Angel had done for him all his life time: and wisheth he would doe as much for them his graund children, *Ephraim*, and *Manasses*, the sonnes of *Ioseph*. A wish or desire, that such, or such a good thing, and happie successe may bee, is no Praier vnto the thing that it would be so. Vnlesse wee imagine, and as well wee may, that *Balaam* praied vnto his owne Soule, when in the Selfe same forme that *Iacob* wisheth here, hee desired, *Moriatur anima mea morse iustorum*. Let my Soule die the death of the righteous, and let my latter end be like vnto his. Or *Danid* praied vnto the Angel, when hee saith, *Let the Angel of the Lord persecute them*. Hee praied that it might be: not to him to doe it. No more doth *Iacob* in this place.

Nor Inuocation of an Angel.

Thirdly, had it beene an expresse and direct praier, Let it be read, Thou Angel which hast deliuered mee, blesse them. Yet our Perswaders are neuer the neerer, but out of the way. For this Angel might be praied vnto, and yet not euerie Angel so: nor yet Saints inuocated accordingly. For howsoeuer Saints are vnto.

Vnlesse of such an Angel, which onely may be prayed vnto.

vnto other Angels, this Angel is paramount to them, *infinitus parasangis*: and transcendent vnto all Angels beside. He is *Angelus faderis*, that Angell of the Couenant in the Prophet. Not *Angelus Domini*, an Angell of the Lord: but *Angelus Dominus*, The Lord that Angel, Christ Iesus himselfe; no Created Angel, that *Iacob* meant and intended here; who indeed had preserued him in all his wayes, and kept him safe in his going out, and returning home, from *Eſau* his Brother; *Laban* his Vncle; in his owne Countrie, and in a forraine Land. That found him in Bethel, and spake with him there: *Oſe* 12. 4. That Angel mentioned formerly, Chap. 31. *Vers. 11.* and explained, *Vers. 13. I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow vnto mee.* Thus the Fathers of old vnderstood that Scripture, from the first Infancie of the Church: not of any Created Angel, *Custos*; but of Christ, God, Creator of Men and Angels. *Ἦν ὁ ἄγγελος ὁ θεὸς καὶ κύριος, ὃς ἐστὶν ἰσθὶς ἀνθρώπων ἀγαπᾶν πατέρα, ὃς ἐστὶν ἰσθὶς ἀνθρώπων αὐτῷ καὶ λαῷ.* Hee, an Angel, God and Lord, saith *Iustine* the Martyr, disputing with *Trypho* the Iew, appeared vnto Abraham in humane shape; was scene of *Iacob* in the Forme and Figure of man. Wrestling with him, as is recorded, in his returne from *Mesopotamia*, at such time as hee met with his brother *Eſau*, and at his going
vp

As the Fathers
also of old vn-
derstood it.

Page 71.

vp to Bethel. And more precisely comprehending all other apparitions, *ὁ θεὸς ὁ ἰσχυρὸς τοῖς Πατριάρχαις*, it was hee, the same, and no other, who was scene of, and appeared vnto the Patriarkes of old: God, and also Lord of all, howsoeuer called Angel there. Thus that holy Writer, *Vir Apostolicorum temporum*; who pricked fast on vpon the Apostles time, if hee did not know some of them in the Flesh. *Athanasius* hath a discourse vnto the purpose, and therein is peremptorie, that Hee was Christ. *Εὐὸς ὁ Πατριάρχης Ιακώβ' ἀναγών τῶς ἀκρίβους ἑρμηνείας καὶ Ματθαίου ἐλάλησεν, ὁ Ἀγγελὸς &c.* If so bee that the Patriarke *Isaac*, in blessing his Nephewes, *Ephraim*; and *Manasse*, said thus, The Angel that deliuered mee out of all aduersitie, and nourished mee from my youth vp, vntill this day, blesse these children: yet he doth not there couple or compose any one Created and Naturall Angel with God, Him that was Creator of all Angels. Nor doth he forget and by passe him, of whom he had beene nourished from his youth vp vntill then, that is God, and desire a blessing for his Nephewes from an Angel. But in phrasing it thus, That hath deliuered mee out of all aduersitie, hee plainly sheweth, that hee did not intend any Created Angel, but insisted vpon the ground of the Word of God, whom hee coupleth with the Father in praying vnto Him, By whom God deliuereth

*Orat. 4. c. Arias
nos, pa. 260.*

N

whom

whom he will deliuer, knowing that he was, as sometime he called, The Angel of the great Counsell of the Father. *Iacob* professeth it was Hee, and no other beside Him, that had deliuered Him out of all aduersitie, and had hither-to deliuered Him, and blessed Him also. Nor was it his meaning, by Prayer to obtaine a blessing for Himselfe at Gods hand, and to put ouer his Nephewes to bee blessed by Angels. But he prayeth vnto him to blesse his Nephewes, vnto whom Himselfe had sometime said, I will not let thee go except thou blesse me, and without all question this was God, as himselfe professeth and affirmeth plainly, I haue seene God face to face. It may seeme this Champion of Christ vnderooke his Masters cause in this, as hee did in the maine, against some Angel-adorer in those dayes: so fully he discourseth vpon the point, at this day denied by *Victorellus* and others, Beu-pleaders for Inuocation and worship of Saints & Angels so frequent with them: For after other discourses hee concludeth thus, *Διὸς ἑστὸς, ἢ ἀλλοῦ ἢ ἀγγέλων, ὁ Θεὸς ἐφ' ὧς εἶπεν αὐτῷ,* It was therefore none other, but the Lord God himselfe, that appeared and said vnto him; Loe I am with thee, I doe keepe thee, and preserve thee in thy way wherein thou walkest continually. I could fater enlarge vpon the point out of others, but I write not Commentaries, nor Common-places. In opinion of Antiquitie

tiquitie and sense of the Church, Christ Iesus was that Angell that *Jacob* meant : and it is aperte false , and a forgery , which *Bellarmino* auoucheth, *Hic aperte Sanctus Iacob, innocant Angelum.* In opinion of Antiquitie, as in Euidence of truth, this Angel was no Created Spirit, but God Himselfe. Lastly, at least if He were an Angel, Hee was not any other but his guardian Angel : For the words in the Text doe imploy the office of his Angel guardian; The Angel that hath kept mee from my childhood ; vnto whom now, being to goe the way of all flesh, hee might intend to put ouer his two young Nephewes, the Sonnes of *Ioseph*. Mistake me not, I say not he, meant his Angel guardian ; For I am fully resolued with the old Fathers, Hee meaneth Christ : but to suppose and grant Hee was an Angel, he could then be no other but his Guardian Angel, which will not pleasure the Perswaders in their plea at all. For in this present question touching Inuocation, the Case of Angels Guardians is peradventure different, much and many wayes, from the condition, and employments of them at large. The conclusion is then, *Jacob* did not emprove the helpe or patronage of any Angell here, nor haue we any Precedent in *Jacobs* practice for our addresse in necessitie or other wayes , in point of assistance by Inuocation vnto Saint or holy Angels whomsoever. Nor

Jacob then cannot helpe thereto purpose.

I thinke they
will find as lit-
tle in *Iob*.

is this Text of Scripture to the purpose.

They proceed and produce the fifth of *Iob*,
Verse 1. for an Instance, or Precept for Inuo-
cation. *Call now if there bee any to heare, and*
vnto which of the holy Saints and Angels wilt
thou turne thee? Thus they enlarge vpon the
Text, adding for explication, *and Angels*,
which is not there. For by Saints they tell
vs, Saint *Augustine* there vnderstandeth An-
gels. A needlesse allegation of Saint *Augustine*
howsoeuer: for if Saints were only men and
not Angels, yet if the allegation bee as they
would perswade, the Text is to purpose, I deny
not. The resolution beeing laid downe once
for all, that in this question Angels and Saints
goe *passibus aequis* for Inuocation. But so and
not so it mattereth not: Nor Saints are able,
nor yet Angels to relieue Him, or to vnderstand
Him when hee calleth in time of Trouble. *Si-*
quis est qui respondeat, is as much in effect, as
Nemo est qui respondeat. There is no helpe for
thee in any one of them: therefore if thou call,
it is to no purpose: as good an inducement as
may, for *Call vpon Me*, Turne thee vnto them.
Call vpon them, though neuer so loude, so of-
ten, so effectually, it is in vaine, They can nei-
ther helpe nor heare. The man that doth
this, may take vp that saying to himselfe, *Iob*
19.14. *My familiar friends haue forgotten mee,*
and well take vp that saying. For if that
speech

For, it rather
make directly
against them,
and direct'y
for vs.

speech of *Iob* 19. 21. *Miseremini mei amici mei*, Have compassion vpon me my friends, because it runneth out in tearmes of Inuocation, must bee vnderstood of the Angels of God, as our great Masters doe pretend; then Angels, those very Friends by *Iobs* owne verdict, are to no purpose called vpon. For *Verse* 19. hee complaineth againe, *All mine inward friends haue abhorred me*. Such vnfortunate Vndertakers are these great Masters in *Israel*, that contrarie to Rules in their owne Schooles, doe for want of better euidence in a desperate Case, make speeches metaphoricall argumentatiue, and deriue demonstrations from Similitudes, which may indeed illustrate and explicate, but prooue

But to grant which is not proued, were *Sancti Angeli* in this passage, did God actually counsell and aduise *Iob*, or permit him only to make some Angell his Mediator; yet what of that? It was by way of dispensation. A passage not vsuall, but permitted vnto him extraordinarily. And courses of that kind, extraordinary, and dispensatorie actions are not for vs. Therefore nothing is prooued by any of them. Vpon that supposition it might bee (I say not it was so, I am perswaded otherwise) that some Angell in particular might repaire vnto Him, conuerse with Him, vnto whom *Iob* then might, why not, vse such words of

Nay, suppose those words of *Iob* vnderstood as they would haue them: yet was it, if any at all, but a dispensatorie action.

Inuocation or Intercession, as to his Friend, desire his helpe and assistance thus or thus, which aduanceth the vse and approbation of Inuocation, then *Moses* and *Elias* apparition in Glorie vpon Mount *Tabor*, the lewd and loud Lyes that are coyned daily in the Church of *Rome* of apparitions by the blessed Virgin at *Laureto*, *Sichem*, to *Ignatius Loyola*, or such like; or the Miracles of *Elisens* doe iustifie, the supposed Forgeries, Miracles I should say, of that grand Impostor the Pampelonian Souldier *Loyola*, enrolled of late in the Kalender of Saints, more likely by farre, to be a firebrand in Hell.

And as they
proue nothing
from the
practice of *Ia-
cob* and *Iob*:
neith r can
they from any
other.

I conclude, Shew mee it written in the Scriptures of the house of *Israel*, Old or New, that I should, I may addresse my selfe by Prayer or Intercession vnto any Angell: point mee out any practice, though practice bee *ἱσισαλῆ* very ticklish in point of Pietie: to goe further, so vsed or so supposed to bee vsed, by any one Writer for the time prefixed, viz. to the Councell of *Chalcedon*, & *herbam porrigam*, I will yeeld and say, *Sante Angele ora pro me*. If not, if none be, or can bee alleaged Positiue to the point in question, *χαῖρετι Ἀγγελε, πρετίσματα*. Adiew Angels intercessors to bee inuocated, it is but fopperie which is pretended. I would not willingly transgresse the Ancient bounds; nor violate the precincts and limits

mits Antiquitie hath set. I know not any that practized this part of Pietie to make holy Angels their Mediatours, and said in their Devotions with allowance, *Sancte Angele ora pro me.*

But yet *De Angelo custode fortassis amplian-*
dum, Where a little to enlarge and expresse my selfe in this, being charged publikely and in print, for I confesse, I am the partie intended though not named, by that infamous *Ecebolius* of these times, and impious Renegado, I speake what I know, the vnworthy Archbishop of *Spalato*, in a publike Audience, and that before his Maiestie at Windfore, to haue affirmed expressly in a Sermon, *That there was no cause why every faithfull man should not turne himselfe unto his Angell Keeper, and say, O holy Angell Keeper pray for me.* I doe auouch in *verbo Sacerdotis*, that those words neuer passed the hedge of my lips, I neuer spake them as I know, and haue beene assured, his most sacred Maiestie can well remember. And who is this vncircumcised *Philistine* to be beleecued before the Lords Anoynted? The truth is this, Preaching at *Windfore* vpon this present passage, *Call vpon me*, being then my course in that Church, and the words, *Sermo dies in die suo*, read in the Church at Prayer that day, which is and shall be my custome most what to preach vpon, as the Ancients vsed, to take some Text of the day,

But whatsoeuer we denie for other Angels, perhaps they would plead more *pro Angelo custode.*

And hope to euince it out of my owne mouth.

Which was neuer opened to that purpose.

Nor could it make any thing to their maine purpose, if it were spoken,

day, and somewhat enlarging by occasion vpon this practique part of that *Romane* Faith, and *Tridentine* prescription for Inuocation *κατ' ἀναγκασμὸν* to shew the folly thereof, In processe, falling on Angelicall intimation and assistance in the point, I vsed these very words, nor more nor fewer, *De Angelo Custode fortassis Ampliandum*. Which so spoken the man might vnderstand well enough, For I spake them in *Latine*, and hee was present, whatsoeuer else was spoken was in *English*, which, I am sure, hee vnderstood not at all, vnlesse his Angell Keeper, or Deuill attendant, did expound them to him.

Had I then so concluded touching *Angelum custodem*: yet *Quid hoc ad iphiclei bones?* The Angell Keeper is not to bee remembered vpon equall tearmes with Angels of Commission extraordinary. Nor turning vnto Him with *Pray for mee*, vnto imploration of their aide, who haue no such commission ordinarie as hee hath, but are all vpon employments extraordinary. Nor any more affinitie with the businesse in question, then *Alexander* the Copper-smith that wrought *Saint Paul* much vexation, had with *Alexander* of *Macedon* who so much troubled the whole World. It is an opinion receiued, and hath beene long, that if not euery man, each sonne of *Adam*, yet sure each Christian man regenerate by water and the ho-

ly

ly Ghost, at least from the day of his Regeneration and new birth vnto God, if not from the time of his comming into the World, hath by Gods appointment and assignation, an Angell Guardian to attend vpon him at all as- sayes, in all his wayes, at his going forth, at his comming home. Who though hee goe inuisibly, and assist insensibly, as his Nature is, yet is supposed to attend vpon vs, to bee present with vs continually: *Parum est fecisse Angelos tuos, fecisti & Custodes paruulorum*, who Continually behold the face of their Father in Heauen. This being supposed to bee so: It being resolved that hee doth not leaue vs at all, the time of our life: it being beleueed, that he is euermore present at hand, and neere vnto vs: vnder correction, to say now, which I said not then, I see no absurditie in Nature, no incongruitie vnto Analogie of Faith, no repugnancie at all vnto sacred Scripture: much lesse impietie for any man to say, *Sanc̃te Angele custos ora pro me*. This in private discourse I might say vnto him, talking vpon this, as wee did vpon many other particulars, disputed of betwixt the sides of Protestants and Roman Catholikes. It is no impietie, it can be no foolerie thus to resolve, only vpon the former supposition. For as to my Brother, or to my Friend at hand, neere vnto me, I may say, Good Friend, or good Brother, let mee haue your
O
good

So that it were
also rightly
vnderstood.

Nor if wee
granted Inuo-
cation for all
Angels, as well
as this, would
thateuence the
Inuocation of
Saints.

Though for
them we grant
not: for the
Angell Guar-
dian we might
better grant it.

Wee doe not
vrge it as a cer-
taine truth.

good Prayers vnto God for me: so good An-
gell Keeper pray for mee, supposing him pre-
sent, and alway at hand, as, if he be Guardian
perpetuall he must be. And therefore *Caluine*
obserueth against this *Romane tenet* of Inuo-
cation, that the case is not the same betwixt
Angels and Saints, because Angels are appoin-
ted, which Saints are not, and deputed to pro-
tect vs, though in particular hee grant no An-
gell *Custos*. It is true, that Inuocation of Saints
is a point of Foolery, it being, at least vncer-
taine, whether they are, and in what manner
they can be, acquainted with our wants, seeing
their condition is not to attend vs, and they
are remooued farre aboue our reach and Call,
though wee call vnto them neuer so often or
so loude: but the case of Angell Guardians is
farre different, being euer in *proximitu*, nigh at
hand vnto vs, continually, and neuer abando-
ning vs all our dayes. If my selfe, at *London*
should say vnto a friend at *Constantinople* or in
the *Indies*, Sir helpe me, I might be laughed at
deseruedly for my folly. This case commeth
home to their practice of Inuocation. But if I
speake vnto him that is present with me, stan-
deth by me, to helpe and assist mee, I committe
no absurditie in Reason, nor in Pietie. And this
vpon supposall of Angell Keepers, which I
vrge not as a point of belife or Pietie, the
case it selfe of Angell Keepers is not so resolved:
but

but only mention, as of congruities, because it is most probable there are such Keepers. If thus my selfe resolved, doe inferre, Holy Angel Keeper, pray for mee, I see no reason to bee taxed with point of Poperie or Superstition, much lesse of absurditie or impietie. But bee this as may be: *Salus Reipublica non vertitur in istis*: a man may goe to Heauen that useth it, and he that denyeth it may goe thither also, as likewise they may, *hoc non obstante*, goe either of them the contrary way, to the contrary place; through breach or obseruation of things of an higher nature, and greater allay tendred vnto vs vnder that strict forme, *Believe this and live.*

But to returne to our Perswaders for Prayer vnto Saints, they vse to tell vs many long and plausible Discourses, of the happie and blessed estate of the Saints in Heauen: of the fruition and enioying of his presence in Glorie, with whom is the fulnesse of ioy, at whose right hand is pleasure for euermore. They discourse of their Charitie and good affection vnto vs their Brethren militant in the Church vpon earth, the great desire they haue to doe vs good: their readinesse to helpe and to assist vs at need: The grace and fauour they are in with God, and the possibilitie they haue to bee heard in their desires, and to haue whatsoeuer they aske granted to them. As if it were que-

But, whatsoeuer we grant or denie, they are eloquent Orators, for the Invocation of Saints too.

stioned at all by vs, whether *quoad statum* they did see God or not: or were as yet, *quoad locum*, in Heauen with God or no. Some haue doubted of both in the Church of Rome I grant, especially for *statum* more materiall of the two: as *Iohn* 22. and that Renegado, a man of no Religion, as appeareth by his owne Profession, nor Conscience, who publicly taught littlelesse then this, not by way of Probleme, but Position, as I am more particularly assured of it, who dissuaded him from doing so, but he would not heare mee. Wee make question of neither Place or State, but in Faith and full assurance hold them partakers and possessed already of that state of happinesse and glory with Christ Iesus, who in the highest Heauens, sitteth at the right hand of God in Glorie, which winneth infallibly, leadeth indeclinably, holdeth inseparably vnto and with God. *Felix anima*, as Saint *Augustine* meditateth vpon this state and condition of the Righteous: *Quae terreno corpore resoluta, libera Caelum petit, secunda est, & tranquilla: Non times hostem neq; mortem. Habet enim presentem, cernitq; indefinenter Dominum Deum pulcherrimum, cui seruiuit, quem dilexit, & ad quem tandem lata & gloriosa peruenit.* But what is this to purpose, their being with God, enioying God, preuayling with God, louing vs? to the purpose of ordinary power to assist

vs:

Vrging what
we doe not de-
nie *de loco*, &
statu,

But to no pur-
pose.

vs: & practice of Intercession to mediate for vs? What is it. to mee what another is in himselfe, if it be not otherwise *ad me*, that I receiue some benefit or aduantage? Not any of these, nor all these indowments and archieuemments come home to the point of power and possibilitie, ordinarily to heare the Petitions of any, at any time, in any place, necessarily required, and to bee assured before I can say; *Ora pro me.*

Nor is it to purpose or for aduantage, that they come in vpon the Seconds with a faire Discourse vnto Nouices and their Profelytes, of that loue and deare affection which they beare vnto their Brethren. And therefore doubt not, say they, as if this were questioned, or to the purpose, but they wish, and will, and what they can most readily procure, *quantum in ipsis*, as much as they can, and they can doe much, whatsoeuer in God may stead them or doe them good. They loue vs indeed, no question of that: and so consequently, according vnto the nature of loue in the effects thereof, will, and wish, and seeke the good of those whom they loue. Their loue is now greater being in Heauen, vnto man, then euer it was or could bee when and while they liued vpon Earth. For Charitie is transcendent in those celestiaall Citizens. And therefore no question they pray for men vpon earth. But how? and for whom? All Christians in generall: their

And, with as little successe, discoursing of their deare affection to vs.

Brethren as yet in great tribulation: the Church militant vpon the face of the Earth. This they know: the state of these, and their necessities are known to them in Heauen: and vpon knowledge they doe commiserate them: and Commiseration procureth Intercession; else were there no Communion of Saints: no bond betwixt the militant and triumphant Church. In *specie*, for those Churches whercof themselves were parts, noble and liuely members yet being in the flesh: as more interessed there then otherwhere. For if charitie bee ordinate here vpon earth: *diliguntur alieni, magis proximi, maxime proprii*; It cannot be imagined to bee disordinate, it is not sure irregular in Heauen: where order is, most of all especially regarded, as the Place and Persons, where and by whom Gods will is performed so absolutely, as that by the Doctor of Israel in his perfect patterne of Prayer, wee are thither addressed for imitation, thus, *Thy Will bee done in Earth as it is in Heauen*. But so for those ordinarily and of common course, as that which they pray for is the generall good of all, not the particular interest of any one. Thus *Gregorie Nazianzene* was perswaded himselfe, but did not presse others to beleue it, that his deceased Father then with God did specially intercede for his particular flock. *Πατέρα ὃ ἐστὶ καὶ τῶ ὑποβίου σου πατέρα ὃ ὑπὸ τῶν ὀφθαλμῶν σου, καὶ ἐν τῇ ἐκκλησίᾳ σου, καὶ ἐν τῇ ἐκκλησίᾳ σου, καὶ ἐν τῇ ἐκκλησίᾳ σου.*

An 3rd, Item 3rd m^otion 3rd 3rd. I am verily perswaded and beleene that my Father now with God, and the rather because hee is with God, doth by mediating and interceding with God for you, doe you more good, and stand you in greater stead by his prayers, then hee did while he liued amongst you by his Doctrine. This is the common voice with generall concurrence, without contradiction of reuerend and learned Antiquitie, for ought I euer could reade or vnderstand, and I see no cause or reason to dissent from them touching Intercession, in this kinde.

I adde in particular yet somewhat farther. Those with God, may and doe recommend vnto God in their celestiall Prayers, their kindred, friends, and acquaintance vpon Earth, whom they knew, in whose loue and familiaritie they had interest yet being in the flesh, & with whom they had conversed more reservedly. But howe other sort and manner for them then onely for such instant and exigent necessities. For such causes, occasions, and employments, as being yet in *viu*, and conuersant with them, they knew of, vnderstood, and were acquainted withall or interested in, and haue not forgotten being Resiants in those heavenly habitations, and all teares wiped away from their own eyes. For the Soule of man separated from the Body by Death, and subsisting alone in all freedome, hap-

(To which we had rather adde then detract from it.)

But, in reference to what they were here acquainted withall.

Which they cannot but retain in memorie.

happinesse, and content with God, cannot bee thought to empaire or suffer losse in any indowment naturall or acquisite, which tend to perfection of state and being: and I speake and intend this of those indowments formerly had in time of life. For, as concerning those newly acquired, accruing in, and to the state they then enioy with God, speake they that can tell, if yet they can tell what they speake. Nor is it so strange. For if that those who are restored againe by Christ, and raysed vp from the dust of the earth, to liue with him in glorie, in the day of restauration of all by Christ and retribution of the Righteous, shall perfectly know, and take notice of, those whom they neuer knew nor saw, perchance nor heard of in the flesh, as being *post-nati* vnto them so many hundreds or thousands of yeeres: If they shall know *Adam, Seth, Enoch, Noah, Abraham*, all the Patriarchs, Prophets, Apostles: how can they forget the names and notions of them, with whom they conuersed so many yeeres? From whose societie and companie they so lately departed & vnto whom they imparted of their owne secrets, and with whose counsels they were acquainted? with whom so long they liued together seruing one God together as friends? *Dines* in Hell, where the Soule, if any where, loseth her indowments, knew *Abraham* whom he had neuer scene in Earth, and acknowledge

Since euen
the soules in
hell can doe it,

knowledgeth him to be the Author of his stock and people the Jewes. *Dives* in Hell, had not forgot the number and condition of his Brethren on earth, and was also carefull and mindfull of them, least they should come into that place of torment. Whether it bee an Historie, as *Tertullian* and many other suppose, or else a Parable, as others rather thinke: yet euen so it will come home to purpose. For parables are not *Chimerae*, or speculations meereley: but deduced from condition of things that bee. Hee saw him as hee could, with his vnderstanding; he tooke notice of him, with his vnderstanding: Hee lost not the memorie of the things hee had; who acquired the knowledge of what he had not. Had he lost what he had, it had bene in vaine for *Abraham* to haue said, Sonne remember. *Ex hac parabola discimus*, well resolueth *Euthymius*, quod in futuro saeculo non solum peccatores videant bonos, & boni peccatores, sed agnoscant etiam ignotos. Nam *Dives* ab *Abraham* agnoscebat, & *Lazarus* à reprobis epulans, saith *Gregory*. Nor will, nor effects of will are extinguished in them: either Naturall, in good things, as the rich man desired his Brethrens good; or Deliberative in bad, as being immutable vnto good. And doubtlesse if in *Carsere*, it be retained, much more it is eminent in *palatio*. The Saints in glory haue a greater portion, Glory being the Perfection of

A Treatise of the

Grace, and Grace the aduancer of Nature, then the Reprobate in Hell can enioy, of the acts and perfections of the Soule.

Vpon this ground and perswasion of the Soules indowments, *Celerinus* in *Cyprian*, writeth vnto *Lucianus*, a man readie to be offered vp in persecution, thus: *Rogo itaque Domine & peto per Dominum nostrum Iesum Christum, ut ceteris Collegiis suis fratribus meis & Dominis referas & ab his petas, ut quicumque prior vestram coronatus fuerit, istis Sororibus nostris Numeria & Candida tale peccatum remittans.* I intreate and beseech you sir, by our Lord Iesus Christ, that you speake vnto the rest of your Collegues, and Fellow Confessors, my Brethren and Masters in Christ, and intreate them that whosoever shall first obtain the Crowne of Martyrdom, aske and procure forgiveness of this Sinne, vnto our Sisters *Candida* and *Numeria*. This indeed *Cyprian* hath by way of Relation, remembring the practice of another man: but He himselfe in another place out of his owne iudgement, maketh this request for himselfe; *Memento tunc me, cum in uerbis virginum honoratur.* And hee maketh this agreement and compact with *Cornelius*, Bishop of Rome, and holy Martyr, That whether of them twain should depart this life first, should remember his companion left behinde, and recommend his estate vnto God in Heaven. In his 57. Epistle.

*Me thus: Concordes atque vnanimes vtroque
pro nobis semper oremus: pressuras & angustias
mutua charitate releuemus. Et si quis isthinc no-
strum prior diuina dignationis celeritate praece-
rit, perseueret apud Dominum nostra dilectio pro
fratribus ac sororibus apud misericordiam Patris
non cesset Oratio.* And answerable to this, out
of the same perswasion is that of *Hierome*,
where he putteth *Heliodorus* in mind, what hee
would haue him doe for him after death. *Tunc
& parentibus eiusdem ciuitatis scispetes, & pro
me rogabis qui te ut vinceret induxi.* Hee pray-
eth notto him being dead, but aduiseh him
what to doe when hee is dead; Remember his
Friend vpon Earth left behinde, and Recom-
mend his Cause vnto the Almighty: which is
nothing to the *Romane* Inuocation of Saints
(if yet Saints) altogether vnknownen and vnac-
quainted with any of vs in their Life time.

Thus farre wee may goe peradventure safe-
ly, in Negotiation betwixt the Saints dead and
aliue, and that through euery *species* and kinde
of Prayer and Supplication. Intercession for
good to bee obtained. Deprecation of euill to
be auoyded; giuing God thanks for good ob-
tained and receiued. I adde yet further, perad-
venture some Saint or Saints departed, may
haue more speciall care of, interest in, charge
ouer, some men or man, Country, or Countries,
then is vsed ordinarily, or others common-

Neither doe
we onely grant
this memory:
but, if they wil
a more peculi-
ar care, and
charge of their
friends here.

Serm 1. de S.
Petro & Paulo.

ly haue by vsuall disposition; out of some speciall dispensation, pecutiar deputation, out of ardent affection, religious deuotion, or some like other regard best knowen and approoued vnto God, in his secret counsell and purpose, in some extraordinary course. *Leo* had this opinion of *Saint Peter*, as appeareth in his Epistles in sundry places; as specially superuising and patronising the Church of *Rome*. *Nos expertis sumus*, saith hee, & *nostri probauere majores, credimus & confidimus inter omnes labores istius uia, ad obtinendam misericordiam Dei semper nos specialium Patronorum orationibus adiuuandos*. And it may be admitted, that, as opinion hath beene, some certaine Saints haue more speciall Care, and a pecutiar Patronage, Custodie, and protecting Power, as Angels also haue, ouer certaine Persons and Countries by especiall deputation. Not for employment, to bee sent *in tabernaculis beatorum*, the Office of Angels in their Ministry, but for aduancement of their good, in generall intercession for the Bodie, not in speciall mediation for any part or member occasionally: Examples hereof are frequent and many. *Saint George* is accounted the Patron of *England*: *Saint Andrew* of *Scotland*: *Saint James* for *Spain*; others for other People and Countries anciently chosen and deputed. It needs not bee tendred or held as *de fide*; it is no point of necessitie to Saluation;

And this also,
as we did the
other, *de Angelo custode*, we
doe but grant,
we doe not
vrge, *de fide*.

tion; it may bee true, there is no Impietie in beleeuing so or so: nor doth this opinion of a generall Protection, inferre any speciall Intercession. This I am sure, the Ancients supposed it, and were of opinion, yet neuer said to any such Patron Saint, *Ora pro Nobis*, or *Pro me*. *Leo* had that opinion for Saint *Peter* ouer *Rome*. *Basil* imagined the like for those fortie Martyrs of *Casarea*. *Nazianzene* relateth a storie done, whereby the most blessed Mother of God, may seeme to haue speciall Care of holy Virgins: And *S. Augustine* supposeth not much differently. *Deus suorum merita Martyrum ubi vult, quando vult, quomodo vult, maxime per eorum memorias, quoniam hoc nonis nobis expedire ad edificandam fidem Christi, pro cuius illi confessione passi sunt bonitate mirabili & ineffabili commendat.* So Saint *Augustine* opined, and I see nothing to the contrary, but so may wee. For no support is hence, no direction, no colour at all for Call vnto them ordinarily. Incident occasions newly arising every day, haue no dependencie vpon, nor correspondencie with these Precedents. Though *Cyprian* and *Cornelius* might so agree in time of Life, while ordinarily they could speake or intimate their Necessities one vnto another: though hee that dyed first of them two (*Cornelius* was the man, first martyred) might, and doubtlesse did recommend Saint

Nor doe we
thence inferre
Intercession.

*De Cura pro
mort. Cap. 16.*

Cyprian, left behinde him, vnto God in his prayers, and so strengthen his Faith, confirme his Loue, aduance his desires and deserts in suffering, and that, according vnto compact, and promise betwixt them two in Earth; yet was this no warrant for Saint Cyprian, remaining behinde some yeeres after him, to direct his addressees vnto Saint Cornelius, for after occasions not knowne vnto him before his death. Nor did hee euer after put him in minde of his promise, or commend his Case vnto him, with *Sanc̃te Corneli, ora pro me*. For how could hee giue him notice thereof, which is in this Case, all in all? And though it may bee, for wee are not ascertained, nor can so bee, nor euer were any so resolu'd, that the Martyrs had some interest in some occasions, in some places, toward some persons extraordinarily, that some Saints haue peculiar dispensations: yet I say with Saint Augustine in the place before remembred, *Ista diuinitus exhibentur: longe aliter quàm se habet vsitatus ordo singulis Creaturarum generibus attributus*: as euen the opposites must confesse. And we are to be regulated and directed by that *Ordo in rebus vsitatus*, not to adresse our selues for Practice, vnto vnusuall courses of extraordinary dispensation. *Non omni quia in vinum aqua cum voluit Dominus repente conuersa est, ideo non*

Because we are to bee ruled by ordinary course; not by extraordinary dispensation.

non debemus quid aqua valeat, in Elementorum ordine proprio ab istius divini operis raritate, vel potius singularitate, discernere. Nec, quoniam Lazarus resurrexit, ideo mortuus omnis quando vult resurget: aut eo modo exanimis à vivente, quomodo Dormiens à vigilante excitatur. Alia sunt, rerum humanarum limites, alia divinarum signa virtutum: alia sunt quæ naturaliter, alia quæ mirabiliter fiunt. In effect these passages are not to purpose for our Devotion, who are left vnto ordinary courses of kinde, and not directed to incertaine, extraordinary, dependant dispensations.

Therefore wee put in *Ordinarily*, and it must not in any case bee left out. For Ordinary, and Reuealed things are for vs, Secret, and reserued, for God. Reason in Nature, Illumination in Grace, from Reuealed Intimation, must bee the pole-starre of our passage in practice: eyther *Lex scripta*, or *innata*. What wee haue read, or are assured of. It may bee peraduenture by some speciall dispensation and indulgence, vpon some Reason best knowne and reserued vnto the Maiestie of Heauen, that Some one holy Saint, or also many holy Saints, may in some certaine cases, take speciall notice of some men, bee especially informed in some particulars, and giue thereupon particular helpe and assistance, at some time, vnto some persons,

And we are not to conclude a general out of some particulars.

persons, in some places, as Saint *Augustine* relateth of the Reliques of Saint *Stephen*; and *Ambrose*, of *Protasius* and *Gervasius*. Yet this particular, these many particulars, cannot make a Generall in true Art and Reason: and therefore the rule tendered as Generall thereupon must needs bee faultie. God is not tyed vnto Course in kinde; nor necessitated by the Law, which Himselfe hath proposed and appointed in Nature. And therefore, though according vnto Order, and Course established, the Soules of the Righteous in the hands of God, haue no commerce at all any more, or Conuersation with men, so farre, as to bee acquainted with their ordinarie affaires and proceedings, or to take notice of their Courses, which is the true meaning of *Caluin* in that place; *Lib. Instit. 3. Cap. 20. Sect. 24.* belyed by *Bellarmino*, so farre as: if the man denyed an Article of the Creed, the Communion of Saints: yet extraordinary dispensations are not thereupon denyed, or thereby taken away at all. For *Moses* and *Elias*, came forth of Paradise actually, and were seene vpon Mount *Tabor*, talking with Christ Iesus in Glory. For *Potamiana* remembered her promise after her death made vnto *Basilides* in her life, and in a Vision saw a Crowne of Gold, in assurance of Martyrdom,

As, on the other side, we must not confine God, or limit his Saints from particular dispensations.

dome, vpon his head : related by *Eusebius*, in his sixth Booke, and fifth Chapter. And so Christ Iesus might meete Saint *Peter* at *Rome* Gates, though Heauen must containe him till the End of all : and *Mercurius* wound *Julian* the Apostata to death by speciall dispensation. So ordinarily, though when the Soule is departed out of the Bodie, and the bodie returned into dust, not to bee restored againe to life till the Day of Doome and Consummation of all : yet contrary to this course of kinde, some haue beene raised againe to life by Diuine Power, extraordinarily, as we are assured : and some peraduenture vnto eternall Life, not to returne againe vnto their dust, as those that rose at our Saviours Resurrection, and were really discerned and seene of many, the first fruits with the first begotten of the dead,

*Illos non tumulos certum est repetisse silentes,
Amplius, aut terra resineri viscere clausos.*

as *Tertullian* is peremptorie and the most of our Writers old, new. But *Olle quid ad te!* these Dispensatorie Singularities of Gods will and power vnto some particulars, are no Rules for our Actions, or Expectations. Reuealed things, and ordinary only are for vs, and to be our directions in practice of Pietie and Deuotion.

Though wee
must not regulate
our actions
by them.

tion. Wee are not to relye vpon what God can doe, nor what he sometime hath done: but only vpon that ordinary course, which vnlesse he shall thinke fit otherwise to dispose of, hee hath appointed to bee alway kept and done. Whatsoeuer he will doe, I know hee can doe. If once it be ~~thus~~ gone out of his mouth, it is not impossible: it shall come to passe. Vnlesse we haue very good warrant indeed, and where it may bee had speake those that can tell, such speciall Acts of peculiar Dispensations build not vp our Faith towards sauing of our Soules, nor yet square out our practice any way. Can wee finde it assured vs by good warrant vnquestionable, that Angels and Saints, both or either, attend vs in our courses at all assayes? If wee can, say and spare not, Holy Angell, holy such, or such a Saint pray for vs: If no such assurance, then I see no warrant so to say: Their will is good, no doubt, for what they can doe. No man will doubt of their good affections, vnto their Brethren, who knoweth their Charitie is enlarged. Their Power is great, no question, to doe much which they will doe. Much indeed, but not yet all they would doe. Whatsoeuer they aske at Gods hands for Christs sake, they obtaine it, without controuersie. God denieth them nothing. Not any on Earth so soone as Saints in Heaven,

Wee conclude then, that there is no question, whether they are affected to vs, but how they are informed, of our wants.

uen, *Intercede in eam*, haue God so ad placitum, and command in a sort that I may so speake, as they : being powerfull with Him to preuaile for all their desires. But yet as *Ignosi nulla cupido*, No man affecteth that whereof hee neuer heard : So no man doth commiserate, the partie and case hee neuer knew. *The Heart*, wee say, *rueth not, what the Eye seeth not*. Can they then intreate for mee, or for any, without Information wherein or for what ? How shall I informe them for my estate, or bee sure I am heard when I supplicate thus, *Santa Maria ora pro me* ? Shee is in Heauen : I vpon Earth, *visa xrista*, a great Gulfe is betwixt these two places. She is there by Definition, or Circumscription, as the Soule separate can be determined and confined. Shee neuer knew mee or mine in the flesh : had no correspondencie with any of my Kinne, beeing gathered to her Fathers in ioy with her sonne, long before my selfe was borne into the World, or had any thing to doe, amongst the sonnes of men. I know the saying is that, *Kings haue long eares*, their *ministers*, *Agentes*, *in rebus* and many Informers giue them notice of passages euery where. And yet not so long, but that many great Rumours of great sound and noyse neuer came within the compasse of their Eares. But whether

Saints in Heauen haue such long Eares or not, *Bellarmino* cannot resolue *Caluin*, I am sure, though hee traduce him for vsing the Phrase, as if hee would embase the glorie of Gods Saints, who meant only to shew the folly of these Perswaders in this particular.

Pag. 156. de al-
tera vita.

It is childish and ridiculous that *Pinello* the Iesuite hath, *Abraham* was heard praying for *Abimelech*, when hee liued vpon Earth: Hee will therefore bee much sooner heard of God, being now in Heauen, for those that he commendeth vnto Him. Ridiculous: For this is not the Question, whether hee shall now bee sooner heard or no: but, whether hee can as well recommend any now vnto God, as hee did the Case of *Abimelech*, beeing with Him. Can hee as well heare and vnderstand those men that desire him now to recommend their cause vnto Christ, as he could *Abimelech* when he requested him to pray for Him? If hee can so well, and easily vnderstand their Case, I grant hee shall as soone, nay sooner be heard. See how toyishly these great Masters play with their owne fancies, making much adoe, with that which need not trouble their enquiries, but balking the maine of which most men doe doubt, and yet this is that *Achilles* for the Catholike Cause, that *unanswerable Argument*, forsooth, which the Master of Con-

tro-

trouerſies boasteſt of could neuer be answered nor aſſailed. We reade, ſaith He, in both Testaments *Viuentes*, à *uiuentibus inuocatos*: his meaning is, that men yet liuing haue desired the Prayers of their Brethren yet liuing also, as for instance, *Rom. 15.* the Apostle intreateſt thus, *I beſeech you Brethren aſſiſt mee with your Prayers vnto our Lord*, therefore, *Licebit etiam nunc eodem Sanctos cum Christo regnantes inuocare.* Euery Child can giue a non ſequitur to this fooliſh Reason, Therefore it is lawfull to inuocate the ſame Saints now with Chriſt. Lawfull for Saint *Paul* I ſuppoſe, meaneth he not ſo? Sure the Argument concludeth for Him, if for any, as though Saint *Paul* now ſtood in need of the *Romans* Prayers. If lawfull for vs to doe now that which Saint *Paul* did then: and this bee his meaning as it is, but that I know him a man of extraordinary Learning, I would ſuppoſe him ſcarce a Smatterer in common ſenſe and reaſon; ſo that needs, *Rofcius noluit agere, aut crudior fuit*: the man was not himſelfe in this childiſh diſpute, their ſtate being different, their conditions diuers, much and many alterations interuening euery way. Were there but ſome circumſtances not the ſame, it were ſufficient to alter the ſtate of the Queſtion. But ſaith He, the great Controuerſer, thus. If wee may not much more and rather inuoke them

And therefore
that they plead
in vaine for
Inuocation,

now, then Saint *Paul* might then speake vnto them, it is either because they will not intermediate for vs, and this is false: Or because they cannot: and that is false: Or because it is not fitting they should as being an iniurie done to Christ, vnto whom alone all our Ad-dresse should bee. The first hee prooueth, because their Loue is enlarged, and vpon the improouement of their Charitie, their desires much greater to doe vs good. The second, because their Power is much larger now then it was then. The third hee saith, cannot be supposed, for then Christ was also wronged in his Office, if liuing men on Earth desire their Brethren, in priuate or publike to pray for them. Indeed I grant Christ is not wronged in his Mediation, It is no impietie to say as they doe, *Sancta Maria, ora pro me: Sancte Petre, ora pro me.* and so no wrong vnto Christ Iesus, to vse mediation of Intercession vnto Him. As it is taught, I adde in their Schooles: by their Doctors: resolved by that Oracle of *Trent*. But not as is practised in their vse and custome, where simple men inuoke Saints as they doe God: goe to their Deuotions vnto the blessed Virgin, not only far more frequently then to Christ Iesus: but without any difference at all goe to it downe right, as to the Authors and Originals of the things they desire, hauing them in their power to bestow or
not.

not. They haue power much more then they had on Earth. Not to giue, but to intreate, to preuaile with God, now sooner, in the state of blisse and immutabilitie, then in the state of Subiection vnto Sinne and Miseric. But admit it not Impietie, as I thinke it is not, It is flat and egregious foolerie at the best.

Peter might say to *Paul* at *Antioch*, when they liued together; and *Vice versa*, *Paul* vnto *Peter*, Pray for mee, without scruple, or doubt, or question at all. But what need for one to say so now to either, when neither needeth Intercession of other? I cannot say now to either one or other without incongruitie, or touch of Foolerie, Pray for me. Were I with Them: could I come at them: or certainly enforme them of my estate, without any question or more adoe, I would readily and willingly say, *Holy Peter, blessed Paul, Pray for me*: Recommend my case vnto Christ Iesus our Lord. Were they with mee: by mee: in my kenning, I would runne with open armes, and ~~prostrate~~ fall vpon my knees, and with affection desire them to pray for me. But seeing it is not so, nor so: at least I cannot bee resolved so, nor all Saint-inuocators in the World can prooue it so: I would gladly see and know, by what warrant I on Earth so vn-couth and therefore vn-kist, so vnknowne vnto them altogether, for ought can bee proued, so farre
re-

Valeffe, they
could proue
them acquaint-
ed with our
affaires,

remoued from all ordinarie meanes of intimation to make my case knowne, can say vnto them, *Holy Peter, blessed Paul, pray for mee.* Let their great Grace and Fauour with God alone: of which I make no question. Their loue and entire affection vnto their Brethren alone, of which I am as well perswaded as all the *Romane* Catholikes in the World are. And in both these respects, their more then probabilitie to preuaile in whatsoeuer they shall petitionate God for mee. All this is nothing, to no purpose, if they cannot tell who nor what I am: what I would haue or desire them to sollicite for, or whether I speake vnto them, implore their assistance, or recommend my suite vnto them or not. For I must needes in common reason, make him acquainted with what I would haue, whom I meane to employ in that I would haue. Knowledge is the first moouer in all humane actions whatsoeuer. *Primus actus intellectus practici, est primus voluntatis*: The Will willeth not, but that which is suggested by Vnderstanding. Knowledge is ~~to~~ all in all in this present question and dispute of Inuocation of Saints, which ordinarily they seeme not to haue of themselves, nor yet possibilitie to be informed thereof. Prooue mee this, that they haue or may haue notice thereof, and proue all. I will no more contend against their Intercession, if

Or shew how
they should be
acquainted
with them.

if any Papist living, or all the Papists living can proove that I may make my necessities knowne vnto them ordinarily ; but instantly subscribe without more adoe. I grant they know much, and that ordinarily of themselves, their owne indowments, or else by infused, or reuealed knowledge. Know all they doe not, no not what is necessary and required in this case ; and what they know, or how much, none but themselves, or God can relate : which was neuer yet discovered, that I could find. To make them omniscious wee know, is to giue them that of God, which is Incommunicable to a Creature. *Bellarmino* rightly detesteth this, and complaineth that *Melancthon* doth iniuriously cast this aspersion vpon their Church. Wee are told, and haue heard much talke, of their morning and evening knowledge, of their Naturall power and free disposition ; of Diuine supernaturall dispensation ; of Angelicall information ; of Almighty reuelation. But all these and other, bring forth no better or stronger issue, then some things, at some times, some of them, wee know not who : by some meanes or other wee cannot tell what ; may attaine vnto, God knoweth how much : and so leaue vs vncertaine wee know not where, to relye vpon some helpe, wee know not from whom, what, or how farre. The great Canuaser of

Controuerſies, for all his confidence, was ſaine to fall off with a flat *Ignoramus*, touching their knowledge reſolved on by himſelfe for a ſtay : and caſt vs off at aduentures, with this reſolution irrefolute euery way ; *Vnde ſciunt Angeli conuerſionem peccatorum, pro qua ſanctiperè gaudent in calis, ut dicitur, Luc. 14. Inde ſciunt Sancti noſtri, noſtras preces.* The queſtion was asked by one in good earneſt, How the Saints in Heauen may come to take notice of our prayers : his anſwere is, In that very ſort as the Angels come to know the conuerſion of a Sinner, for which they ſo much, and ſo greatly reioyce. But, good Sir Conſuter of *Calain*, reſolue vs of fellowſhip, *vnde* is it that Angels know that ? and then peraduenture we may bee ſtill as farre to ſeek for anſwere, as hee is ſaid to bee, vnto this indiſſoluble argument of Interceſſion of Saints departed ; becauſe men liuing are employed as Mediators vnto God by Prayer, therefore the Saints may be ſo employed.

Whether by Intuitiue knowledge, or communication.

But to come to the point : Whatſoeuer thing or Subſtance hath, or can haue a knowledge of the ſtate and condition of another, muſt haue it originally, or by Meanes and Communication. Originall knowledge, is Plenary and Intuitiue, pecularly proper vnto God alone, who is *intimior* vnto euery thing, then the thing is or can be to it ſelfe :

And

And vnderstandeth more and more perfectly, then that Thing doth by, or of it selfe. For he only hath knowledge comprehensiuē. The knowledge that Saints and Angels haue, (For in this Question as is specified, they are not diuided by the Perswaders to their Intercession) is Communicated, not originall; they being not Creators, but Creatures. Communicated from God two wayes, as is auouched. In Himselfe: without Himselfe. That Supernaturally to Saints and Angels: by which they that beholde his Face in glory, doe withall, in him, as in a glasse, behold infinite Formes of things and beings. The other naturally proceeding from the Power of that indowment, wherewith Saints and holy Angels are indowed, *quatenus tales*, in that their blessed estate. Antiquitie, taking vp the phrase from a passage in Saint *Augustine*, hath named these two different degrees and kindes of knowledge in Men and Angels, *Matutinam & Vespertinam cognitionem*: Their Morning and Euening knowledge. That which they know in beholding of God, most perfect and pure, by way of Resultation from his aliusufficiencie. That which resideth in themselves, and proceedeth from themselves, not so eminent, excellent, nor so far extended as the other. Whether by effluxe and emanation out of themselves, by *species*

congenitas, which is not probable: or else, which is most likely, though themselves are not perswaded, nor yet resolued of it, by *species abstractas*, from the Creatures. Concerning their *Morning knowledge* more anon, when wee come to take a view of their glasse of the Deitie.

For, their knowledge may be strict enough.

But as touching their Euening, or Naturall knowledge, seeing it is vncertaine whence, and what it is, or how farre it extendeth; who can determine? or of what Capacitie and Efficacie it is. For either wee must determine of it from the Effects; or conclude of it by the Cause. The Cause is vncertaine; because vnknowne. The Effects vncertaine; because vnapprehended. Who can say how far it extendeth? Who can measure or bound it out, that neuer yet spake with any Saint or Angel to be informed, and take thence resolution? And for any experimentall knowledge thereof, it is absolutely without the verge of mans walke. How little, how much soeuer it bee, it is put downe by themselves as a ruled Case: Their Naturall disposition, or vnderstanding, doth not reach home to such a Power or abilitie, as necessarily must concurre, and is required absolutely vnto Inuocation, but is of an affise, by much shorter and more curtayled then will serue: as thus. The Prayers, Petitions, and Desires of Men, vpon any occasion, at any time, are either

ther *Conceptus animi*, meerey Mentall, and not expresse by voyce : or withall Vocall, thereby made knowne vnto such as are within distance. Mentall Prayers meerey they apprehend not, nor vnderstand at all. For how can any Vnderstand the Spirit of man, the thoughts of the heart of man, but the man whose thoughts they are, who is priue to his owne minde ? Onely God, who made and fashioned the Heart : Who vnderstandeth all things long before they come to passe : Who seeth from euerlasting to euerlasting, intuitiuey, knoweth the secrets, discouereth the boughts and turnings of the heart, because hee is *intimior*, neerer vnto man, then man is or can be to Himselfe. Vocall prayers they cannot, being out of distance, not present with, or neere vnto them that call. Now in case of Petition and Inuocation, it often standeth thus : Men in diuers, and those remote and distanced places, farre asunder, may, and often doe, at one and the same time and instant, Call, and Cry out for helpe and assistance in their exigent necessities. How shall they helpe, who cannot heare ? How can they heare, that are not present, or neere, either actually, or virtually, by Contiguitie, or Continuitie, vnto and with those that Call ? As Saints in Heauen, and men vpon Earth, nor are, nor can be so present each with other ordinarily : except perhaps, and but also perhaps, by some

particular dispensation. I grant, that the Soule is a Substance of exceeding quick dispatch, and of wondrous agilitie euery way: especially sole, it selfe intire, separate from the incumbrances of the Bodie. And yet, *ultra possem est esse*. The actiuenesse of it is not indetermined, or vncircumscribed. The Soule is a Substance confined *To*, where it is, and worketh determinately. If heere, not there: if in one place, at instant not in another, and though mooneable, yet how, in what fashion, with what disposition who can say, or determinately resolute?

It is an *Idle*, as are many moe in him, speculation, that I say not *Prophane*, which *Pinel* the Iesuite hath, that the Soules of the Righteous, now in Heauen with God: of all the Righteous, and euery one of them: euen the lowest and least in the Kingdome of Heauen, doe behold in *verbo*, or in *Essentia diuina*, the formes and fashions, the seuerall natures and kindes of all things whatsoeuer, that were done, procured, or brought forth in the world. The frogs and lice of *Egypt*. The gourd of *Jonas*: the haire that *Absolon* shaued and weighed in the scales: him weighing it in the balance hauing beene poled. And why so? *Ratio est*, and it is worth the marking, *quia omnes beati naturale quoddam habent desiderium eiusmodi res cognoscendi*; The Soules of the Righteous

Lib. 1. ca. 17. de
altera vita.
How farre soeuer
the Iesuite
seemes to extend
it,

teous haue a Naturall propense inclination and desire to see and know all such things as these: all the things that are in God, and, an Actuall desire, nor is, nor can bee frustrate for euer. In effect this is, to see and know as much as God himselfe seeth or knoweth; not onely what may or can bee imparted vnto them from God. Which desire, if any such hath beene, or is, is too very much extrauagant and exorbitant. *Lucifer* did no more. His desire was to be equall with God; and in knowledge, at least, Beyond all reason. like vnto the most High. But whatsoeuer the man childishly imagineth of them, their desire is limited, and must bee ordinate. It is at all times conformable vnto Gods wil, & euermore submitted, subiected vnto his good pleasure. More then hee will discouer they must not know: they cannot; they doe not desire to vnderstand. And that this in question was of that kinde, hee should haue prooued, and not haue brought in, what no man denieth, *Hee fulfilleth all their desire.* Proue that this is a part of their *Desire.* It is no part or portion of; it belongeth not to, the Essence of their happiness or Perfection: though it belong vnto Perfection, and is a principall part thereof. But Perfection of God, and not of man. Of Diuine perfection whereto it is consequent: Not of humane, to which it is not appendant, nor hath any relation thereto at all. Now it is not the

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Neither doth
the deniall of
that know-
ledge, argue
any imper-
fection in
them.

Diuine, but humane Perfection, that is their inheritance. Farther, their indowments are not extended, *Perfectum est, cui nihil deest, secundum modum perfectionis ejus*. Not simply and absolutely, *Cui nihil deest*: Such is the Perfection of God alone; who absolutely is al sufficient to Himselfe, and wanteth or standeth in need of nothing: But such Perfection, as whereof the thing is capable, according vnto kind, and in degree of possibilitie which it hath to receiue such endowments ordinarily. Now it is the resolution of their owne Schooles: *Non est de ratione beatitudinis essentialis, ut nostras orationes, aut alia facta nostra matutinâ cognitione in verbo videant*. It doth no way appertaine to the Essence, and condition of the felicitie of Gods chosen in the land of the liuing, that they know our Desires, or vnderstand our Prayers, by beholding of them in God. So *Gabriel Lect. 31. in Canon: Missa*. And it is not certaine, saith the same *Gabriel*, whether it be incident to their felicitie accidentall. The one Certaine, *quod non*: it is not at all any part of Essentiall happinesse: The other Vncertaine, *An sic*, whether it concurre to Accidentall happinesse or no. Then what Certaintie is there for the Inference, they doe know; Or for the Preface, they Desire to know; when all their Desire, as it is ordinate, so doth it make for their happinesse one way or other, Essentiall, or Accidentall.

cidental. Therefore for the mayne, *Gabriel* concludeth, That the Saints with God, doe not by any power of their owne : by any Naturall or Euening Knowledge whatsoeuer, vnderstand our Prayers Mentall or Vocall, *Nul-las Orationes nostras*, peremptorily, *neq; men-tales*, *neq; vocales cognoscunt*. They are not then *Idones auditores* of vs, when wee Call, though wee Call, and Cry, and Roare; though *exoptans hypoptis* with strong Cries and Supplications wee lift vp the voice.

For his Reason is to purpose, vnanswera-ble, vndenyable, They are too farre remooued out of distance. They and wee are disparted so farre asunder, it is not possible there should be Relation at all. And yet in point of Inuo-cation it will appeare, and hee confesseth as much, that their Naturall or Euening know-ledge only is that which we must trust vnto: as being alonely in their power to vse and to dispose : and of ordinarie dispensation. There-fore *Gregorie* saith himselfe, as *Bellarmino* con-fesseth, that *Iob* is peremptorie against Natu-rall knowledge where he saith, *Vnto which of the Saints wilt thou turne thee?* And so hee there putteth ouer all vnto the glasse of the Deitie: which alone in conclusion must beare all. But because it is the last hope and refuge they haue, wee adtourne it vnto the last place, and take in some other vncertainties by the way.

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As

But the Patrons of this cause, confirme their knowledge further by Angelicall Reuelation

As in point of Irresolution men fleete vp and downe, catch sometime at this, sometime at that: so they retyre, being beaten off from Naturall knowledge of Saints, vnto Angelicall Reuelation. So by Intimation and Ministerie of the Angels, Mens Actions, Petitions, States, and Necessities, say they, are imparted and made knowne vnto the Saints in Heauen, who, as they are charitable abundantly, doe instantly addresse themselues to intreate the Almighty for reliefe. To make this good, Saint *Augustine* is produced; Who indeed in his Booke, *De Curâ pro Mortuis Cap. 15.* amongst other peraduentures and vncertainties, as himselfe professeth them to bee, falleth vpon this of Angelicall Intimation. *Possumus & ab Angelis, qui rebus quæ aguntur hic præsto sunt audire aliquid mortuorum, quod vnumquemque illorum audire debere indicat, cui cuncta subiecta sunt.* In which passage not to purpose, it is plaine and euident, that Saint *Augustine* doth not relie vpon it: insisteth not on it at all, as certaine. *Possumus audire,* It may be they doe heare, is all hee will stand vnto, and that neither is but *aliquid*, which hee so propoundeth, and that *aliquid*, yet limited with a *indicas*. So in conclusion, Saints may peraduenture, and peraduenture not, Heare and know something from Angelicall Relation, if hee will and permit, and

no otherwise: and as hee permitteth and wil-
leth both, whose Absolute Will is the Rule
of all: who dispenseth euen this also as hee
pleaseth. Is not this good assurance for Inuo-
cation? But admit it more certaine then as
yet we can find it; The Proposers of this *May*
be this so vncertayne Proposition, doe first of
all in the Assertion crosse, and fall foule with
their owne Position; that Saints in this dis-
pute, and to this purpose are euery way e-
quall vnto the Angels. For equalitie suppo-
seth the same tearmes *ubique*. And Saints
haue it no otherwise then vpon retayle, at se-
cond hand. For the Angels make it knowne
vnto them, who else had beene Ignorant, and
that inuincibly, of the particulars. Secondly,
if they vrge Angelicall Reuelation, then that
vnanswerable Argument of the Controuerfer
is buras a Shaw foule, in a Corne field, *Vn-*
de sciunt Angeli conuersionem peccatorum, inde
sciunt Sancti nostras preces. False, and falsly al-
leaged of him, out of his owne mouth, by
the verdict of his Associates. For Saints know
them no otherwise then by Information from
Angels. Angels know and vnderstand the Re-
pentance of Sinners and their Conuersion, by
Naturall or acquired knowledge, as being then
present some of them, when *Peter*, for instance
wept bitterly: or *Nineveh* repented in Sack-
cloth and ashes. Angels are all of them, Saints

Which mainly
opposeth the
foresaid equa-
litie of Saints
and Angels.

At the least, if
that Angelicall
Reuelation
may be gran-
ted,

are none of them, ordinarily, without any exception or priuiledge, of Hierarchicall Order, *Ministring Spirits*, as their very name importeth, Gods Agents employed in the Church, in Defensiuē sort, to protect his Friends, in Offensiuē actions to oppugne his Foes, generally vsed and employed for their good, who *shall bee heires of the Promise*. Now as is their Employment in Destination: such their Execution, in putting it to practice, as they should: to visit, take notice of, assist, insue, protect, prouide for: and that either Ordinarily, as Leiger Angels doe; for their particular and peculiar charge being *Custodes parunlorum*, by speciall assignement: or extraordinarily, as doe Angels at large, where and when God sendeth them vpon speciall seruice.

Or, beeing granted, if it make a compleate information.

The men that *Moses* sent, to search out and to view the Land of *Canaan*, made report at their Returne of their Obseruations there. In like sort, bee it granted that Angels at their Returne home into Heauen from their Agencie on Earth, impart what they find, and haue obserued in their Agencie abroad, either one to another, Saints and Angels, as it were of course and in full Assemblies: or occasionally in particular as it hapneth. Neither is certaine, neither assured. Beside, as much to seeke are wee, Whether all they know, haue met

met with and observed in lumpes, or what may concerne each ones particular to whom they doe impart it: as to Saint *Peter* that which toucheth the *Romane* State and Papacie, to Saint *George* of *England*, Saint *James* of *Spain*, Saint *Denis* of *France*, what is for them to know, in and touching those Countreyes out of which they are designed or reputed Patrons. Whether so or otherwise, speake those that can tell: if yet they can tell what it is they speake. *Luke 15. 17. There is joy in Heauen amongst Angels for the Conuersion of a Sinner.* And it is, I grant it, a Necessarie inference, Therefore they knew it first: or else they had not reioyced for it. They did know it without all question: nor doe I, nor need I, dispute the question; or enquire the manner how they came to know it. Angels, and Saints also without question know and vnderstand much done vpon Earth, which yet doth nothing further Inuocation. One Swallow maketh not Summer, no more then one Woodcocke doth Winter. The Granting of one Act, though ordinarily, necessarily (and yet it cannot be said here, So, or so) doth not in any good Logicke inferre a Generalitie. Because they know the Conuersion of a Sinner, *Mary Magdalen*, suppose it, or *Zachew*, a thing notorious in it selfe, and done in the view of Men and Angels, doth it insue, that therefore ne-

For a compleat and generall knowledge cannot be proued by one particulars

cessarily they know all the desires, thoughts, wishes, and Prayers, nay I will say publike Actions of the one or other: much lesse doe they so vnderstand all things of all men in all places whatsoeuer. The Conuerſion of a Sinner is a particular: and no particular doth conclude a Generall. Else, because *Eliseus* knew the Secrets of the King of *Aram*, and the packing of *Gebezi* with *Naaman*; there was done in *Israel* nothing but he knew it, which wee know to be otherwise by his owne confession, in the *Shunnamites* Case, *Shee is troubled, and the Lord hath not revealed it vnto mee.*

Specially from
that particu-
lar; of the con-
uerſion of a
Sinner.

Secondly, that particular is of a mayne consequence, The bringing home againe of the lost Sheepe. An Action of such Nature and employment, as toucheth the Communion of Saints. And so the sooner, and rather, imparted vnto those, that are interessed as members are all, more or lesse, in the Collateral mayne Actions of another member. Therefore wee reade that a Feast was made, and publike ioy frequented, at the Prodigals returne home vnto his Father: not vsuall in matters of another Nature. And it must not be quer-passed heere, that our Sauour doth not say, The Conuerſion of a Sinner is knowne in Heauen, by which might bee employed an ordinarie course, for the Conuerſion of euery

ry Sinner: but thus, *At the Conversion of a Sinner there is joy in Heaven.* As if it had beene said, Then when it is made knowne vnto them: as if it were not ordinarie or Naturall for them to know it, but vpon Information. Howsoever, we are yet but vpon Vncertainties. Peraduentures, are our greatest, and vtmost Resolutions. Wee are directed for common course of Life against common sense and reason, vnto extraordinarie passages, and addresses. To relie vpon some stay: wee cannot tell what. Bid goe call vpon some Angell, to the purpose, that Hee may impart our petition vnto some Saint: which Saint doth communicate it to the blessed Virgin; and she obtaine it by intreatie, though once it was by command of her Son. A long Circumduction with much adoe: before all can be dispatched, I may bee vndone. I may perish, before my case come to knowledge or scanning, whereas, *Call vpon me*, is a shorter way, I am sure: a surer course, I dare auow, where instantly I may be heard and deliuered at my Call, if not *ad voluntatem* as I would: yet *ad salutem*, for the best, in time of trouble, and my most and surest aduantage.

From hence they go on, to haue moe strings vnto their bow, vnto diuine Reuelation, that God imparteth vnto the Saints in Heaven, the necessities and extremities, the Prayers and Desires of men vpon Earth, at that very instant,

Therefore, since this will not serue, from Angelicall they flye to diuine Reuelation.

stant, in which men make them in any vrgency any way. No otherwise then the Prophets vnderstood things to come: or knew the thoughts of men, and secret actions, other wise vndiscernable because performed in priuate, and vpon the absence of the parties made acquainted with them. This is not *apertissima sententia Augustini*, as Bellarmine fableth. For then he should resolve for it and pitch vpon it, which hee doth not, *Lib. de Cura pro mortuis, cap. 15.* but only reciterh it, one amongst other probable and coniectural means, wherby Saints departed may be supposed to come to vnderstand some of the actions of the liuing. *Poscunt etiam spiritus mortuorum, aliqua eorum quæ hic aguntur, quæ necessarium est eos nosse, & quæ necessarium non est eos non nosse, non solum præterita vel præsentia, verum etiam futura, spiritus Dei reuelante cognoscere.* The soules of the dead may also vnderstand somewhat that is done amongst vs on Earth, which it is necessary they should know, and not be ignorant of, not only things that are past or present, but also what is to come. He saith no more but *possunt*, They may peraduenture, and *Aliqua* somethings, we know not what, which is nothing to our Prayers certainly; where, or whensoever we do make them vnto Him. Such things as Predictions Propheticall, and other such like extraordinary Donations, are to some only: at some times: in some cases: to some ends, to men and Angels: to men by Angels, as Saint

A thing both
vncertaine,

Saint *Augustine* doth affirme, and that *apersè* in this passage. *Non omnes homines, sed Prophete, dum hic uinebant, cognoscebant. Nec ipsi omnia, sed que illis esse reuelanda, Dei prouidentia indicabat.* A very weake support to beare so great a weight as doth follow Inuocation. Vnlesse in this case it be particularly auouched, that God must discouer all things in heauen and in earth, vnto men departed, and to Angels ordinarily at all times in all places without priuiledge or exception. So that, as *Pinellus* auouched for the formes of all things, they haue knowledge *omniscious* with this alone difference; Saints & Angels are *omniscious*, but by communication: God is originally, and not from others. A thing absurd in Dispensation, if it were true otherwise, God communicateth perfections, his perfections vnto his Creatures: but it is only *de suis*: a part and portion befitting the condition and proportion of the Donee, not answering the abilitie and sufficiencie of the Donor. It is not *sua*: All that he hath: All Power, all Wifdome, Knowledge, and Vnderstanding of all things to all purposes. For nothing doth or can communicate to other, *Extremum potentia*, all it hath. But were it fit, conuenient, or possible for the Donor so to indow; yet it is not possible for the Donee so to receiue. For it is a ruled case in Nature and in Grace both, *Quicquid recipitur, ad modum recipientis recipitur*, as the Donee, can receiue it: not as the Donor could conferre it.

And weake,

And absurdes

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They

A Treatise of the

They follow the Lambe whithersoever hee goeth. So they may be of his Court, not of his Countsell. *Amici sunt agni*: They are indeed and must be esteemed the Lambes friends. But neuer was any Friend so entire: Neuer yet Fauourite had that Interest, as to reuerse that Dictate of Reason, Wisdome and State, *Secreta mea mihi*, Reserved Secrets are for my selfe. Many Secrets were hid euen from the Angels: and not made manifest, but by the euent, in & by the Church euen vnto them: And are they not yet *in statu quo*? for ordinary knowledge howsoeuer: for extraordinary is not to purpose, will not serue the turne. Or if it were, and would; yet then all things must bee the object of this extrauagant vnderstanding: or how come these into Interlope alone, *Our Prayers and Petitions vnto the Saints!*

And yet, if it cannot ordinarily be done: they fly sur. her to the glasse of the Deitie.

It is not, it cannot bee resolved how by any Reuelation from God ordinarily this is or can bee a settled truth. Nor how by any Naturall Power or abilitie in themselves, they may bee raised vp vnto so high a pitch: therefore lastly as *Ad anchoram sacram in tempestate*, they haue recourse vnto their *Morning knowledge in verbo*, in the Essence of God, in the Glasse of the Deitie which must beare all. The Glasse of the Deitie a quaint and very plausible conceit. *Qui cognoscitur verbum, & relucet in verbo*, the very *Destina* of this Doctrine according to the practice in the Church of Rome: *Qui videt videntem*.

dentem omnia, is videt omnia, is the Position: in which God is made and supposed a glasse, by way of resemblance, as representing vnto the beholders view, somewhat no doubt: but what, or how much wee cannot say; nor they assure vs. But to the point: In things of God, being of an higher streine then the Capacity of man, we must not talke at randome, according to our owne Fancie, nor measure the Almighty in himselfe, as wee please, or in his Actions, according to the poore scantling of humane passages, or abilitie. Therefore *Quo Warranto*, doe they talke thus of God, or represent vnto vs the glasse of the Deitie? Who taught him to speake so, that spake so first; *Gregorie*, or who euer was the author of it? In the language of *Ashdod*, they may babble so: but they talke not in this manner in the tongue of *Canaan*. The Glasse must bee in this World, if any bee at all. Men lining looke into the Glasse, if any doe. *For here wee beholde as in a glasse*: There, and then, our *Beholding* is *reuealedly*, and *Face to face*; vnlesse a glasse bee no glasse: or Saint *Pauls* opposition of Termes and Times bee false, or not to purpose.

Secondly, the condition of a Glasse is, wee know, to expresse and represent vnto the beholder, All, whatsoever is before the Glasse. But Gods Perfection is such, that in Him are comprehended *τὸ πᾶν καὶ τὸ ἅπαν ἀπερίγραπτον*.

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What

For so they
fancie our
knowledge in
Heauen,

1.
When men on
Earth doe ra-
ther behold as
in a glasse.

2.
Neither can it
agree with the
condition of
a glasse: whi^{ch}
represents all
before it.

What Is, Was, or Shall bee hereafter. So that, *Videns videntem omnia videt omnia.* It cannot bee otherwise, but that Hee who seeth God, seeth whatsoeuer is in God. Say you so? And that Essentially, and comprehensiuely? Then man is made like vnto the most high: God seeth from euerlasting to euerlasting, and so by this rule must all his Saints see. In which regard, I wonder Saint *Paul* durst auow, That the mysteries of our most holy Faith, were not knowne vnto Angels from the beginning, but by reuelation from the Church. And yet those mysteries were euer in that Glasse, as being resolved on in the purpose and counsell of God, not secret, from the beginning. And the Angels, from the first instant of their Creation, especially confirmed in Grace, did euer indclineably, *Behold the face of God in glory.* And how can this Conclusion of Christ Iesus stand firme, *But of that day and houre*, the day of Doome, *knoweth no man, no not the Angels in Heauen*: it being to bee receiued as an Eternall truth, *That hee who seeth him, that seeth all things, doth also in and with, and by Him see all things*? For, is the Day resolved on in his Counsell? Doth God Himselfe know when it shall bee? Why then Saints and Angels are therewith acquainted, that read and behold in Him, as in a glasse, whatsoeuer is *Reconditum*, in his most secret thoughts.

Since something in that glasse is hidden from all the Angels;

3.
Nor can it without absurditie and impietie be granted, that all things are reuealed.

I adde, it is absolute absurditie, nay flat impietic,

pectie, to tie God Almighty, and therefore most
 free, vnto a fatall concatenation of Causes.
 Thus they doe in this case, or else, nor do they,
 nor say they any thing to purpose. There is a
 twofold glasse, if yet they needs will inlist vp-
 on, and prattle of a Glasse: at least all things
 are, which in effect is the same, to the same pur-
 pose, in a twofold difference and disposition.
 Naturall, and so necessitated: or volunta-
 ric, and so free Agents are they all. Natu-
 rall Agents worke, and cannot chuse but
 worke alwayes, at all times, in the same
 sort, being not diuersly applied vnto Patients.
 The Sun being risen, giue light, and cannot
 chuse but giue light vnto the world. The Fire
 burneth alway, and cannot chuse but burne
 combustible matter put vnto it. But voluntary
 Agents not so. They Can and Cannot worke
 at pleasure. They suspend their Actions, if they
 will: and dispense and dispose them according
 vnto Time, Place, Occasion. It was a prophane
 Paganicall conceit, *Κίρως δὲ ἀμείλιχτος ἄνθρωπος καὶ ἡμῶν*,
 that God was also subiect vnto fatall necessitie
 and decrees, and hissed out, with indignation
 by the wisest of them. For wee know, and are
 assured, not only Christians, but euen men in-
 dued with common sense and reason, that God
 of all Agents, is most free: As being absolute of
 himselfe alone, *αὐτάρκης ἀνέξμενος*, no way depen-
 ding vpon any; no way beholding to another.

For, if they
 make it a vo-
 luntary glasse:
 nothing is re-
 uealed but at
 his pleasure.

Calaber.

A Treatise of the

He can then suspend his Actions as he will, in reuealing and concealing what he pleaseth: To, and from whom he will and pleaseth. What he doth conceale: how much he doth discouer of Himselfe vnto others, they must first assure, that from the Morning knowledge of Saints & holy Angels, in the glasse of the Deitie, goe about to perswade vnto Inuocation, and to establishe Intercession of Saints. Vnlesse, and vntill they can doe this, it is idle to talke of the glasse of the Deity, in which all Gods Counsels and Actions are beheld: or the Saints looking and prying into that glasse, in which they may view and surueigh all his counsels. *Est enim verbum speculum voluntarium*, saith Biel most truly, *ostendens, videntis se, quantum volueris, non autem quantum relucet*. And Thomas farther, *1. par. qu. 12. artic. 8. Cum nullus intellectus creatus illū comprehendat, non potest in ipso videre, omnia quæ facit vel facere potest. Sed vel plura vel pauciora, secundum quod perfectius vel imperfectius eum videt*. Enough to breake in pieces this fancie of a glasse.

And, if they make it a naturall glasse: yer, who shall giue the beholder, as sufficient capacity, as the glasse is of continencie?

And yet farther, to condescend to that which must not be granted, because it is absurd, false, and impious, that God is not a Voluntary, but a Naturall glasse: yet euen then, and so, are they neuer a whit the neerer by looking into, or staring vpon that glasse, to vnderstand whatsoeuer may concerne this case, vnlesse that *Obiectum* be *adequatum*, the Beholder be of as great capa-

capacitie, as the Glasse is of continencie, which He beholdeth. Suppose a glasse as wide, large, and spacious as all *Europe*, which naturally may and doth represent all that part of the world; yet what is that to mee for my information, for businesse of *Spaine*, *Norway*, or *Constantinople*, vnlesse my sight, not able to reach *in plano*, vn- to all parts of *Europe*, nay not of *England*, a point of *Europe*, could take a perfect, and thorough view of each part and corner of the glasse, so much more large and spacious, then that one not very big Country is; Each finite Substantie, hath a *quousque*, for magnitude, duration, and perfection; thither it may come, but go no iot farther. In the Glasse of the Deitie, if there bee imagined such a glasse, there are *Actus*, and *ordines Hierarchici*, and of Subordination, according to capacitie, capabilitie, merit, disposition: or else the blessed Virgin hath but an equall portion with ordinary people: S. *Paul* no more aduancement in Glory, then he whose Acts burne, and is himselfe scarce saved by fire. And yet wee know there are *vix saluati*: there are Porters at the house of God; and such as are admitted, *ad mensam*, *ad dexteratras*, *ad sinistras*. But those that haue most, and deepest insight, greatest shares, all come short of that large and immensurable *dimensum*, to t emade partakers of all the secrets of God, nay to know the thoughts or praiers of men, which they

they must vnderstand, and that ordinarily too, or how can a man say to them, *Pray for mee*? Nay, vnlesse I doe know their nice *dimensum*, how can I, or any one say, *Pray for mee*? It may be that Saints part and portion whom I implore, vnto whom I make Petition, is not so large, of such capacitie nor extent, as is requisite, as anothers is. *Βλέπουσιν οὖν ἱ Ἀγγελοι καθ' ὃ διωκται, καὶ οὖν Ἀρχαγγελοι καθ' ὃ χωρεῖσι.* The Angels behold what they can behold and see, and Archangels as much as they are capable of, each according vnto his owne measure and scantling; but euery one, and all short of this degree and measure, to know and vnderstand all things ordinarily. *Bellarmino* in this point, hath brought an argument, that, nor Himselfe, nor any for Him, haue or will euer bee able to answer. If the Saints need at any time any new Reuelation, and haue not the Abilitie and Sufficiencie at once from God, & that at the instant of their admittance into Glory, the Church were too bold, so hand ouerhead, to implore them all, or say vnto any one of them, *Ora pro me*: but first in Reason and Congruitie should Call vpon God, to reueale and make knowen our Prayers vnto them. Vpon which wee inferre, *They are too bold.* For the Church is vniustly made accessory therto: For their Abilitie is not absolute at the first, but receiue an accessse euery day by day, vntill the Consummation of all by Christ.

If

For the Angels
may see much:
al they cannot.

If for instance, the glory of Saint *Paul* doth increase daily in heaven, as by meanes of his workes remaining to posterity, the glory of God, the effects of his grace, the bounds of the Church are increased daily. The reward of Saint *Paul* must be answerable to it, and receiue an addition, as their owne Schooles doe determine euery day. Nor had hee his *dimensum*, or portion at first. So then, *Adieu* fine fiction of the Glasse of the Deity, it is but a pretty toy to play withall. *Adieu* no lesse inuocation of Saints, especially built vp frō that fiction, a foregery inuented to delude men withall, to teach them to rely vpon a reed of *Egypt*, and lose faire and sure possibilities, nay certainties sure otherwise. A fiction cast off, if I well remember, for at this instant I haue not the book by me, by *Hugo a Victore*, long agoe.

Can that be sure or well built for others to relye vpon, and flie vnto, where the Master builders of *Babel*, not to say *Bezaleels*, are confounded, and in distraction among themselues? the Schoolemen I meane, one with another. *Cognitio* is all. Saints Intercessors must first know, and be acquainted with our necessities, before they can giue vs helpe or assistance. And before they can know it, wee must acquaint them with what they must know. Now, *de modo quo cognoscunt*, How and in what sort, these holy Saints and Angels, albeit they behold, and that indeclinably Gods face in glory, doe see also and know other things beside God, *Non conuenit inter omnes*, saith *Pinello*. And yet it must conue-

And if wee
doubt whether
they can see
our wants:
we may well
doubt whether
they can helpe
them.

And how ma-
ny be there
that doubt of
that sight?

nire, and *inter omnes* too, or we must goe seeke for Patrons in aduersitie, hauing no *scriptum est* for our warrant, and what is tradition not accorded? In Gods Precepts and Tendries of beleefe, I will subiect, and captiuat my enquiring into plaine beleefe, and be content though I can but know *on in* that so it is: because he hath said it: though he hath not discovered *in in* what it is, nor I can reach vnto *dion*, wherefore it is. But in that which is nortendred vnder so high commanding forme, as *Beleene this and linc*, it is good wisdom to play the Seep-tickn while, and to enquire, *An, & curst*, before Assent, consent, and full approbation bee yeilded thereunto. *Pinellus* relateth it, vpon his word I take it, that *Occam*, *Gabriel* and *Iohn Maior*, doe positiuely affirme that Saints departed and with God, behold no creature at all *in verbo per visionem beatificam*: Much lesse in all probability, the needs and necessities, the votes and petitions, the cries and complaints and seuerall desires of men vpon earth, to be manifested and made knowne vnto them, but by other, I know not what, notions, meanes, and reuelations. *Caietan*, *Soto*, and *Durand* hee saith, Flye for satisfaction, vnto particular reuelations. The glasse of the Deity they viterly deny, affirming it assuredly, and *tantum non de fide*, that Saints behold nothing at all in the diuine Essence. *Bellarmino* casteth off these their reuelations as incredible and improbable: *Scotus* and *Occam* will not be beholding vnto that imagined glasse wee speake of: because, as *Gabriel Biel* relateth it of them, they are naturally endowed

indowed, *Distinctè & intuitiue cognoscere cogitationes aliorum*: That is, they are set downe in the throne of God himselfe, Almighty and Omnisicous, who was wont to challenge it as his owne peculiar, *Ego Dominus scrutans renes*: and had it giuen him without all contradiction, *2 Paralip. vi. Tu solus nosti corda filiorum hominum*. And againe, *hee seeth from euerlasting to euerlasting, and understandeth our thoughts long before*. The glosse vpon *Esay 63.* resolueeth it, that *Mortui etiam sancti, nesciunt quid agunt viui: etiam ipsorum filij*: The dead, though Saints in heauen, and liuing there with God, vnderstand not at all, what men that liue vpon earth doe. No, not, though they be their owne children, of whom they haue, in all probability, a more speciall care. Thus he: expounding that sentence of the Prophet, *vers. xvj. Doubtslesse thou art our Father, though Abraham know vs not: and Israel take no notice of vs*. Which exposition, there the Author of that Glosse, *Biell* telleth vs, did borrow, as indeed he did from Saint *Augustine*. And lastly, let them consider what consequence will insue vpon this resolution of Saint *Thomas*: in *1 par. quest. 12. ar. 8. in respons. ad 4. Inuocatio est de rebus singularibus. Sed talia non faciunt ad perfectionem intellectus Angelici vel beati. Non ergo illum intellectum habent*. This is no obiection but his owne resolution. Where such diuersity and inconstancy is, what assurance can men haue to relie vpon the intercession of Saints, not yet determined how, or whether it may be had and obtained or not?

Saint *Augustine* in his fourth Tome. *Lib. de Cura pro mortuis cap. 13.* discourseth vpon this point at large. *Si rebus viuentium interessent anima mortuorum:* If the soules of the departed were present with, or interessed in the affaires of the liuing: and if they did really and indeed discourse with vs, then when we behold them in our sleepe: my most deere and louing mother would in no case leaue me now, who in her life time followed me vp and downe, by Land and Sea, to the intent shee might liue with me continually. For God defend, that shee now in blisse, should be more auerse or cruell then when she liued. Beleeue me, were I greued at any time, or perplexed: it cannot enter into my thoughts otherwise, but that shee would visit and comfort her distressed sonne; whom sometime she loued with such tender affection, as shee could not endure to behold him heauy. But questionlesse it is true which the holy Psalmist saith, when my father and my mother forsooke me, the Lord tooke me up. If so bee then our Parents forsake vs in death, how can they bee present or interessed in our cares or affaires, any way? And if our Parents haue then no such interest in vs, who are the dead beside that can tell what wee doe? how, or wherewithall we are distressed? The Prophet *Esay* saith, For thou art our Father, though *Abraham* know vs not: and though *Israel* take no notice of vs. If so great and famous Patriarchs, as *Abraham* and *Iacob*, did not understand, how the world went with their posterity, the people that came from their loynes, how can it be that men deceased should at all take any notice of the state, or intermeddle with assisting men a-
liue

line on earth? Thus that learned and most iudicious *Augustine* discourseth to the point. Who yet farther enforceth the truth of this position from the promise made by God vnto that good King *Iosias*, viz. *That he should be gathered vnto his fathers in peace, and not see the destruction of Ierusalem, nor the plagues that were to come vpon that people.* Which promise had beene to no purpose at all, as hee well inferreth, *Si post mortem sentiant, quacumque in vitâ humanâ calamitates contingunt.* *Bellarmino* he answereth nothing to purpose: nor doth himseife, I suppose, know what, viz. That the meaning of *S. Augustine* is; The Saints departed, do not conuerse with men here naturally, that is, as hee expoundeth himseife, *sicut faciebant, cum hic viuerent.* That such an addle and senselesse answer should drop from the mouth of such a Master in *Israel*! or that hee should beare vs in hand *Saint Augustine* would so play the child in earnest, as to argue the case, *That dead men are not aline when they are dead*, That is, doe not conuerse with men then, as sometime they did, while yet they liued, *naturally*? Though *Bellarmino* be disposed thus to toy and trifle, *S. Augustine* meant seriously, that the soules departed are not interested at all, doe know nothing at all of the passages and affaires in the world: as his whole discourse: the instance of his mother, the example of *Iosiah* well declareth. If by *naturally*, he meant *ordinarily*, as it seemeth he would haue done, if he durst haue touched it, because he streight opposeth *supernaturall interest* thereunto: it is most true, that *Saint*

Vnlesse by
some extraor-
dinary dispen-
sation.

Augustine doth resolute, that ordinarily they meddle not at all, know nothing at all of our affaires, and no other intercourse betwixt them and vs, will hold vp Inuocation then this naturall, and ordinary. He granteth, and I subscribe to his opinion, that some Saints may extraordinarily, at sometimes, by speciall dispensation take notice of some things, and be assistants in some cases, vnto some particular persons, *Bellarmino* himselfe bringeth that out of *S. Augustine* which implyeth that thus he should haue said, enough to discouer his owne folly. *Non idèò putandum est, viuorum rebus quoslibet interesse posse defuntos, quoniam quibusdam sanandis vel adiuuandis Martyres adsunt. Sed idèò potius est intelligendum, quod per diuinam potentiam, Martyres viuorum rebus intersint quoniã defuncti per naturã propriã, viuorum rebus interesse non possunt.* This case is put by speciall dispensation. Put for Martyes onely, and not for all holy Saints departed. Put as a speciall act of Gods omnipotency: therefore ill and falsely applyed vnto ordinary practice for all Saints departed: and that speciall dispensation made a common course of ordinary practice. Thus like *Sisyphus*, he altereth and changeth the formes, the stampes, and markes of things, and that all to no purpose, vnlesse speciall acts of Diuine Omnipotency be made common rules of action in course of Piety, and intercourse betwixt God and Man.

But ordinarily
so to see, it is
concluded
they doe not.

Yet well fare *Hugo de sancta Victore*, who concludeth this question thus, as *Biebsseth* it downe. Many make question whether Saints departed doe
heare

heare the prayers made vnto them, yea or no. Whether it bee possible that Petitioners suites should come vnto their notice and vnderstanding. Certainly, it is no very easie matter to set downe a conclusion resolute in questions of this nature. For how can we be ascertained and resolved in our knowledge concerning them, we being not able to conceiue nor find out, what knowledge they haue of vs and our affaires, and by what meanes they attaine vnto it? This is most sure and certaine, that the souls of the Righteous residing with God, in the secret place of Diuine contemplation, where they both doe see God, and haue so farre forth information of things done abroad, as may only extend to aduance and augment their own ioy, & inlarge their assistance rendred vnto vs. He meaneth in generall, not in particular to this man or that. Hetherto little aduantage is for Inuocation: and no matter: For marke what followeth: We desire Intercessors with God, in our need. And what wilt thou more? Dost thou peradventure feare, that happily they will not pray for thee, whose practice is to pray perpetually? How can it then be that they should not pray for thee; if thou prayest for thy selfe, who yet cease not praying when thou dost desist? But thou wilt reply: If they heare me not, I doe but wast words in vaine, in making Intercession vnto them, that doe neither heare nor yet vnderstand. Be it so: Saints heare not the words of those that call vnto them. Well: nor is it pertinent vnto their blessed estate, to be made acquainted with what is done on earth. Admit that they

Neither, whether they doe, or doe not, is their interest. I. sion much materiall.

Nor the tenet any point of faith:

But in opinion a point of indifferency:

In practise, a point of folly.

Is vita Pythag.

they doe not heare at all. Doth not God therefore heare? If hee heare thee, why art thou solicitous then what they heare, and how much they heare, seeing it is most certaine that God heareth vnto whom thou prayest? he seeth thy humility, and will reward thy Piety and Deuotion. In effect, as if it were concluded by him. It is no materiall thing or of necessity to pray vnto Saints.

Be it then vnto vs as indeed it is not, No point of Faith, but meerely brought in out of some priuate affectiōs, without any warrant any way more, then incertainties and peraduentures, that Saints departed, are to be called vnto for Aduocates and Assistants in time of trouble, or howsoeuer. Be it at most a point of Indifferency, to be beleeued in opinion, or else reiected; but in practice ordinary, a point of flat foolery to call vpon them, who are peradventure Saints, peradventure not. It may be at some time, it may be not, inabled or disposed, wee cannot tell, how or how farre, to vnderstand our Petitions and our Prayers, to accept, and accommodate our desires. I suppose the man that vnderstandeth himselfe, being in need, and in necessity, will in his exigent necessity, (where euer *bis dat qui cisò dat*), not goe so farre about the bush: and that on peradventures will aduenture Life and State vpon vncertainties. *Iamblychus* a Pagan will flout him for it, whose iudgment was *ὅτι γὰρ οὐκ ἔστιν οὐδὲν ἀνθρώπων ἀλλὰ θεῶν τὸ σῶμα καὶ τὸ πνεῦμα*. Men make themselves fooles, and deserue to be laughed at, that aske good things other-where then at Gods hands, who is able and willing

to

to come at call : to heare and deliuer in time of trouble. Who beside his goodnesse in preuenting grace, that hee willeth vs to call, before he was intreated, hath giuen direction in most louing imitation: For immediate acceſſe call vpon me : thou thy ſelfe call vpon me, without any aduocate at all; or mediator, or any aſſiſtant for interceſſion: As if Inuocation of Saints were but idle.

Laſt of all they goe to practice and imitation, Yer is it mainly vrged from the practice of ancient times. whether they appeale: and tell vs of uſe in being long agoe : produce vs Precedents in ancient times, and tradition without the memory of man.

The Fathers did ſo in the Primitiue times : *Et uirtus magnos ſequi eſt perſeſpere.* Since that, God himſelfe hath ratified the cuſtome, and confirmed it by miracles from heauen ; and therefore wee may ſafely doe, why not, as they haue done before, and as God would haue vs to doe, by ſpeciall warrant.

This perſwaſion is a potent one I confeſſe indeed with ordinary men in courſe of life : becauſe we liue by practice and not by precept: are directed by that which men doe, rather then by that which men ſhould doe. But firſt we might anſwere by S. *Augustines* rule in point of Precedence and example : where the practices of Superiors in common courſe doe become rules of action vnto Inferiors : and that which hath ſometime been done ſo or ſo, is tendred to be done ſo perpetually : *viz. A ſanctis accipe perfectis exemplum.* If needes you will goe to it by practice, ſet downe for a rule, for to follow that which is of perfection indeed : as being ſquared by

But that practice not ſquared by a perfect rule.

For the rule
is here con-
trary to their
practice.

And we haue
practice anci-
ent enough,
and agreeable
to that rule.

a perfect rule. Goe take in Precedents deriued from perfect men. Now that is to doe as *Moses* was commanded : *To follow the patterne shewed him in the mount.* That is to doe after the rule directed and shewed vnto him from heauen. The which rule is, *Call vpon me* : and the practice according vnto that rule, of those men that in the mount haue talked with God, and followed the patterne shewed them there. Thus he that was the Father of all the faithful. Thus the eldest of the promised seed : thus hee that preuailed with God Almighty : thus the man that spake with Him in the bush, and saw the face of his Creator. So all descending downwards, righteous men & Prophets, famous & honorable in their time, who called vpon Me, the Lord alone, and neuer vpon any but on Me. This ancient vniuersall practice in *Israel*, their successors in time and place, the Apostles of the Lamb, haue commended vnto the Church by word and example euermore. Who neuer in her best parts and purest times presumed to transposse the ancient fixed bounds. If that ~~the men~~ the men that came after these in time, and therefore in honour and account come farre short of them, haue altered the language once spoken in the land, and babled in an vnknowne tongue, *We haue no such custome, nor the Church of God.* The best of their Compeeres, the principall and flower of the sonnes of *Seth*, I meane those seruants of *Abraham*, armed at all points, against the enemies of *Christ*, the three hundred and thirty in the Councell of *Nice*, haue put a word in our mouthes, which may serue as an answer

to

to all obiections whatsoever, *in his own words*. Let things continue as they were long agoe in the eldest times : In vse and practice from the beginning. In nouations grow in, most what vpon the by, and in proceſſe of time it commeth to passe, that *Exempla funt quæ esse facinora desierunt.*

But I will not now vse this aduantage here, especially against men of such rancke and reckning, *and sayes* *quod si quidam inuocantur*, the men deserve farre better words and vsage then so; *haueing beene all famous in their generations and such as haue left a name behind them.* And therefore with awfull respect vnto the persons and place, I answere, first in generall, that their words are not, to be takē aduantageously, nor cited for assertions resolued, which were neuer meant nor intended for so peremptory conclusions, as are in these cases deduced from them. We should weigh and consider, what and how we reade in the writings of the Fathers touching points in Controuerſie at this day. *Non eadem, de iisdem, ab eodem dicuntur*, vpon experience we finde it, That the same man of the same thing, speaketh differently, in diuers places : With some imputation perhaps of vncertainty and contradiction, yet not deserued : if we consider diuers and different circumstances. In heat of Opposition, by way of contention, some things fall from them now and then, which will not hold weight at the beame of the Sanctuary, and the men that take aduantage at them in one point, will soone fall off from them in another. *S. Hierame* is much in this kinde, according to the vehement cho-

And, after them the practice and doctrine of the Fathers, if rightly vnderstood, is not much against it.

I
For many things beyond their iudgement may fall from them in heat of disputation.

2.
Or popular
discourse.

3.
Or related
ex opinione ali-
orum.

4.
And in many
things they
are mistaken,
or belyed of
those that
produce them.

lericke nature and disposition of the man. Secondly, in publike and popular collations very often to moue affection, and gaine action in point of pra-ctique Picty, they lauish by way of exaggeration, in large hyperbolies & amplifications. So the *Grecian* Homelists, & *Chrysostome* especially about them all: not in this, but in many other passages also. Thirdly, much is found in the, of which they are reporters, & no more: they relate vnto vs the opinions of other and not their owne: They tell vs what was done, but doe not entermeddle by way of censure or opinion for their parts. All these when they speake positive diuinity indeed, & conclude things *de fide* dogmatically, their Positions then run in another tone, which giueth, though vniustly, occasion of suspicion of contradiction, if men doe not consider their sayings perpensedly, or be disposed to take aduantage couertly. A case to be exemplified, as shall appeare in the present question after wards.

Againe, it is a point considerable, how many of those Ancients, that either are, or else may be produced by the Opposites for Patrons and Abettors, of Intercession and Mediation by Saints, could in no case condescend vnto this conceit, their Positive grounds and resolutions being direct for the cleane contrary and flat-opposite opinion to be true: *viz.* That they had no interest at all in GOD; nor yet meanes or possibility to commence any such suite vnto him for themselves, much lesse for others. It is confessed by the grand Dictator of Controuersies, that the Patriarchs and Prophets were not inuocated
of

of olde, vnder and before the Law, as the Apostles, Martyrs, and holy Saints were after the Law: in regard that Christ was not then come in the flesh, nor yet they in *statu, quo* anon. For vntill he came, and in Death descended, and deliuered them thence; they were *conclusi in carcere*, that vp in *Limbo*, a region of Hell, and did not enioy the presence of God in glory, nor come neere to put vp any suites vnto him. Againe, it is by him supposed a chiefe cause, why many deny Inuocation of Saints, Hereniques, as hee calleth them, old and new, because that they, both are and haue beene in that error, that as yet they are in *atrijs*, attending in the Porch or balle Court abroad, not admitted to the presence of the Almighty. If things stand thus, as hee would haue them, then vpon supposition of the premises, many ancient Fathers in the *Primitiue Church*, called to be witnesses for practice of Intercession of Saints, doe in their intention say nothing to purpose; cannot indeed bee produced for witnesses in the point, but are made to speake what they neuer thought, what they could not thinke, being men knowne and confessed to haue held th's opinion, that the Soules of the Righteous departed hence, are not yet with God, enioying his Presence, and beholding his face in Glory; but are in *Atrijs* or in *vestibulo domus Dei*, and in those *Repositorijs*, seated God knoweth where, expecting the full accomplishment of their consummation in Christ; in the day of the retribution of the Righteous. This being supposed, needes *uxor*, that hope of great helpe and assistance from them, by so free

accesse, and representation of our Prayers vnto God, as these men talke of; from those, who could not euen in their owne opinions, intimate their owne suites vnto God, in presence representatiuely, being not admitted thither where hee had his residence, not comming to looke into the Glasse of the Deity: For they were, it is taught, in Limbo, a verge of Hell, farre enough remote from God and Heauen. Thus it is determined by him that can tell, *Hec questio fundamentum est omnium aliarum*, (namely, concerning the honour due and done vnto them: Canonization of them, Assistance from and by them,) *an Sanctorum anima Deum videant, & vere beata sint ante diem iudicii*. So that *Irenaeus*, the Author of the Questions vnder *Iustine Martyrs* name: *Tertullian*, *Origen*, *Hillary*, *Chrysostome*, *Theodore*, and others, must be spunged out from the list and Catalogue of Assertors of this point, *The Saints departed*, may profitably be inuoked.

5
And lastly, in many things they are merely Rhetoricall.

Specially speaking to Saints, supposed to haue more particular intelligence, and care of them.

Farther, it may be noted in this generall view, that in many passages of the Ancients, pretended for this particular: those Rethoricall Figures, *Prosopopoeies*, *exortationes*, and Compellations of holy Saints and Martyrs, to be found in the Panegyricall Orations of the Greeke Fathers, especially, are directed, not at large to any Saint or blessed soule, as to parties vknowne, without our acquaintance, but onely to such as had, or be supposed to haue had, some more speciall and reserued reason of intirenesse, presence, assistance, or intelligence with them, then others had, as interessed in the State, Calling, Profession, Place, Life,

Life, and manner of Conuersation of the Petitioners, or directed vnto such as were their familiars and acquainted in this life: and so more priuate and peculiarly addicted vnto them in Heaven. Who per aduenture might, as hath beene said, through peculiar dispensation, be very carefull of their good, intend their necessities and behoofe: and through that peculiar dispensation, attend the occasions sometime of their acquaintance, according to that practice and opinion in vse, specified in that compact betwixt Cyprian and Cornelius Bishop of Rome. These generall Obseruations, may be exemplified in the particular allegations of texts of Fathers; either representatiuely for the body of the Church in Councils: or else particularly in their priuate writings and allegations; which are not demonstrations of the Church Doctrine in those times, but onely priuate opinions of some men, deliuered *obiter*, and vpon the by, without any contestation at all; or violence for the maintayning of them. Which seuerally perswade not, but being laid together, if they speake one thing, and runne all one way, may not be lightly reiected or cast off: *Nam quæ non prosunt singula, multa iuvant.* Therefore to ioyne issue, let vs try their force, and see of what efficacy they are of to perswade to a generall opinion and belicfe.

These five obseruations may helpe vs in the allegation of the texts of Fathers.

Dionysius Areopagita leadeth the Ring (as he is cited by the great Master of Controuersies) in his 7. Chapter of the Church-Hierarchy, *Idem fit, ac si sole suos radios sanis elargiente, oculis, sibi quis oculos eruens, solaris luminis particeps fieri possulat. Sic im-*
possibi-

See it first in *Dion. Ar.*

*possibilium superflua spe ille suspensus est, qui sancto-
rum flagitat preces, & Natura ipsorum consentaneas,
sacras operationes abigit.* I will take no exception
to the person of this witnesse; let him passe for an ho-
nest legall man, though hee be generally, anciently,
and probably also suspected for a counterfeite, and
held insufficient to giue any witnesse in vpon eu-
dence of Record. To the witnesse and testimony
which he giueth, I answer. Here is no mention of
the practice: nor yet iustification for the rule of In-
uocation of Saints. Nay, rather that practice, in ge-
nerall or particular, is disallowed, as vnprofitable, be-
cause vsed in a Subiect that is impossible. *Flagitare
preces Sanctorum*, is superfluous, because the hope of
helpe from them is impossible. It is, saith he, as if a
man that hath no eyes, should expect or desire to be
enlightened from the beames of the Sunne, which
shineth indeed forth vnto them that are *api nati*,
fitted to receiue it, and capable of it. Nor can the al-
legation bee aduantaged any way, because *Sani*,
are comforted and refreshed by the light of the
Sunne, which indeed shineth vnto those that are
capable of it: For it is confessed, to hold propor-
tion there-with, that the Saints departed, doe in
generall pray for the Estate of the Church mili-
tant vpon Earth: for the state and necessity of
particular Churches, or priuate men their friends,
with which they were acquainted in time of life.
That is, That the Sunne indeed sheddeth, and ca-
steth beames abroad. But the question is of parti-
cular Intercession for any man: that is, of applica-
tion

Whose Testi-
mony, if it be
good,

May well be
applied a-
gainst them.

tions of those beames of the Sunne, to the eyes of the blinde in vaine, and without profit, which are pleasant and profitable to him that hath his sight. Thus this Testimony, as it lyeth in the body of those Controuerſies, is pregnant against the Pleaders of it. But farther, in the Deposition subscribed with his owne hand, *Areopagita* speaketh a farre off, and to another purpose. *Sancti* in *Dionysius* Language, are not *Defuncti*, or *Regnantes* with Christ, as the Controuerſer suppoſeth: but the word is to be taken according to the phrase of those most ancient times. So Saints, in Saint *Paul*, are not Saint *Stephen*, Saint *James*, and such as they, Then dead: The phrase is not once, I suppose in him that way: but men then alieue in the bosome of the Church; parts and members of the Church militant. The Saints in *Dionysius* answerably were such holy men as serued at the Altar; as the last words in the Testimony, as it is laid downe there, might very well haue informed him: *Et Natura ipsorum consentaneas sacras operationes abigit*. In effect, Will not regard, or partake of the Doctrine and instruction which they affoord him, or of the Sacraments which they minister vnto him. *Αποκρισις του Αγιου Αθανασίου, εν τω πανοικουμηνω εν εναντιον των ετερονων αποκρισεων.* In neglect and disregard of the gifts of God; and in breach of his Commandements. Againe, I adde, that *Bellarmines* eyes were not in his head, when hee tooke a view of the Testimony of *Dionysius*; or else hee tooke vp the witnesse from some Knight of the

1
And, it cannot make forthem, if *Sancti* be so vnderstood, as he meant it.

2
And the later words restored to their true construction.

3
And the occasion considered, wherupon Dion. spake them.

See it againe
out of Ignatius.

Epist. ad Antioch.

Who in that which they alledge, desires onely to know his Successor, and that by special dispensation.

post, who was ready to say any thing for his owne aduantage. For the whole discourse of *Dionysius* in that Section is concerning Prayer for the dead, not vnto them: for their refreshing and consolation; not for their actuall assistance and reliefe. Reader doe but goe view the Euidence, and tell me if the alleager be not either much to seeke, or much more too blame: a very silly man, or a sly Sophist, and very Colluder in the point in question.

Another & a better Euidence is of those times, as ancient, and more authenticke witness, then *Dionysius*; a legall man, and without exception any way. *Ἀποστόλων τὸ πρῶτον μὴ ἔσται, ὡς ἐστὶν ὁπῶς ἀπὸ τοῦ ἀποστόλου ἔχει τὸν ἕνα τῶν ἐπισκόπων.* I salute that beloued and much affected name, whom, Oh might I see, placed in my seate, then when I am with Christ, enioying Heauen. Hee meaneth *Hero*, a Deacon of the Church of *Antioch*, and Successor to himselfe in that See. Which speech had not passed doubtlesse from that holy man, had hee not bene perswaded that the dead with Christ, had notice of, and were interessed in the affaires of the liuing in this World. I grant this was his iudgement or opinion: But yet for all that, this is nothing to purpose. For *Ignatius* doth not will *Hero*, or his people of *Antioch*, to call vnto him after death: no, nor yet assure *Hero* he would pray for him. The most that we can resolve of, is this, that hee should know him to be his Successor, and take notice of him in his Spirit.
And

And that this also by speciall dispensation. For saith he, *in visum: I would to God I might see him*, that is, be permitted to see him, as if it were not ordinary: For then hee needed not haue so wished, if he could not choose but see, and so take notice of him. It is granted that Saints by speciall dispensation, may take notice and care, and patronage in some speciall Actions, of some speciall men or Societies, in whom they are more neerely interested, as was *Ignatius* in the *Antiochians*. What if I should say, by some naturall, though vnkowne approximation? this will neuer produce so large an inference, as, therefore, any man may call vpon any Saint, in any place, at any time, for any exigence, or occasion. He that knoweth the Inualidity of a particular, to inferre or conclude a generall, will not much be moued with such allegations. Lastly, I adde, *Ignatius* doth but with it; and a man may with meere impossibilities.

And it is only his desire, which proues nothing to their purpose.

Irenaus, as in age, so also succeedeth in allegation. In which the man meant to make vs merry, or maruell, in sending *Eue* the wife of *Adam*, and Grand-mother of all, dead, and being gathered vnto her place and people, so many thousand yeeres before the Virgin *Mary* was borne, to invoke for Intercession that blessed Virgin: *Et sic ent Eua seducta est*, (are the words of *Irenaus*,) *ut effugeret Deum*: (reade it *ausugeret*.) *Sic Maria suasa est, obedire Deo: ut Virginis Eua, virgo Maria fieret aduocata*. A meere impossibility in

Another Euidence is out of *Irenaus*.

A merry one.

Or else a mad
one.

Nature, and in Reason, that the Virgin *Mary* should be *Eues* Intercessor, yet closed vp with this *Epiphorema*, *Quid clarius?* because there is the word *Aduacata* in the Text. I may say, *Quid clarius*, that the man is beside himselfe? Yet so beside him, and out of him supposed, that rayling *Franciscan*, answerable to his name, *Feuardentius*, tooke vp the same allegation, and as hee dreamed it to be *Euidentiſſimum*, so he scored it also in his margin with this goodly glosse, *Beata virgo Maria Eua & caterorum peccantium aduocata est*: I wonder he did not adde this excellent blasphemy thereunto. *Euam & peccantes à morte redemit*: For so it ensueth in *Ireneus*. *Et quemadmodum astrictum est morti genus humanum per virginem, soluatur per virginem. Aquâ lance dispositâ virginalis inobedientia per virginalem obedientiam*. Much more plaine for Redemption; then that former part is for Intercession: yet I hope the man will not fasten such blasphemy vnto so great a worthy in Christs Church, as was *Ireneus*. His meaning is this, and no more: That as by *Eua* sinne came into the World, and by sinne death: So by the *Virgins* meanes, life, and saluation instrumentally: In that shee was that chosen vessell of the holy Ghost, to beare him in her wombe, who by taking flesh of her, redeemed vs from the curse of death. So shee in a sort was cause of Life: and in that sort *Mediatrix*; that is, *Aduacata* here: not Intercessor for *Eue*, who was so long in time before her. First then the man playeth

Vnlesse the Father be soberly expounded.

playeth fast and loose: the Colluder, in the ambiguity of the word *Advocata*. Secondly, hee inferreth an impossibility, and therefore an absurdity, that the blessed Virgin *Mary* did pray for *Eue*: which must either be in Heauen, and then she needed it not: or in *Limbo*, and that was but for a time, till Christ in his death descended into *Limbo*, and led both her, and all other the Fathers thence with himselfe into Heauen. Thirdly, according to the opinion fastened vnto *Irenaeus*, She is *Advocata* to none but to Virgins; and therefore not promiscuously to be called one of Any: and by those of whom she is Inuocated, to be so called on, onely for a time. For so is the comparison there instituted, betwixt *Eua* and *Maria Virgines*.

As by them
he is not in a
threefold re-
garded.

To him succeedeth *Eusebius* in the Controversie, whose testimony speaketh thus, as there it standeth reported, out of 13 booke, 7 Chapter of his *Euangelicall preparation*. *Hec nos quotidie facitamus, qui vera pietatis milites ut Dei amicos honorantes, monumenta quoque illorum accedimus, vota quoque ipsis facimus, tanquam viris sanctis, quorum intercessione ad Deum non parum iuvare profitemur.* I answer, first, *Eusebius* doth not speake, of particular Inuocation for particular Intercession. But of generall Mediation of the Saints in Heauen, who without all question, nor doth any man doubt of it, doe pray for Saints on earth in generall, according to the nature of Communion of Saints, without any Intercession

A fourth they
haue out of
Eusebius.

Where he
speakes onely
of the generall
mediation of
the Saints for
vs.

2
Specially, that
of the Mar-
tyres.

used to them, Inuocation of them, by that o-
ther moiety of the Church militant on earth. Se-
condly, *Eusebius* doth not enlarge his speech to
all the Saints departed, of any state or condition
whatsoever, but, whatsoever it be that he saith, he
confineth, it vnto Martyres onely, whom he cal-
leth according as the alleager hath it, *Vera pie-
tatis milites*. Now the case of Martyres and other
Saints is not equall or paralell. For in the opini-
on of the Ancients, that of Martyres was para-
mount to all other departed with God: as enioy-
ing more priuiledges from God, with Christ in
glory, by some specially enlarged dispensation,
then they the other holy Saints did: as Saint
Augustine teacheth in *De cura pro mortuis*,
18 Chapter. Thirdly, to come home to the
point indeed, *Bellarmino* wilfully corrupteth, or
ignorantly citeth, or negligently taketh vp this
Text vpon credit, by retaille: For *Eusebius* hath
no such thing as is pretended. His words in his
owne language are these: *Και ταῦτα δι' ἀμύβητι ἰσχυρῶς τῶν
θεοφιλοῦντι λειοτάτῃ, ὡς χρηματίζεσθαι τῆς ἀληθείας διουσιολογίας ἀπὸ τῶν ἀμείνων
ἱστορῶν, παραλαμβάνονται. ἴσθι καὶ ἰσχυρῶς τῆς θεοφιλίας ἀπὸ τῶν ἱστορῶν ὡς μὴ παραληφείη,
καὶ τὰς δι' αὐτῶν πάλιν ἀποδείξαι. τινὲς γὰρ τῆς μεγαλειότητος τοῦ θεοῦ
δοῦναι, ὡς ἀλλοτρίως καὶ τὰς τῶν ὑφ' ἡμῶν γινόμενων. In that Section
parallelling the opinion and doctrine of the Pa-
gans, the Doctrine of the Church, and reuealed
knowledge of God, from which at first they de-
riued whatsoever they opened in these points,
though with much deprauation euery way, he re-
lateth the heathenish opinion touching the soules*

3
If the place
will not rather
proue to be
corrupted.

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of

of these men, who had spent their liues for their countries cause, and dyed manfully in defence thereof. Their happy estate: Their eternall felicity: and from thence descendeth vnto Martyrs in the Church of God in these words. *Atque ista quidem non incongruè usurpari poterunt, de morte vivorum Deo imprimis dilecturum, Quos si vera pietatis milites appellare volueris, non aberrabis. Vnde apud nos in more positum est, illorum adire reconditoria, & ibidem Orationes fundere, animas ipsorum felices honorare, quæ a nobis sunt summâ cum ratione.* Here is no mention of assistance from their intercession: No word of intercession or mediation at all. No praying vnto them to pray for vs: but only praying vnto God. Their God: their God and ours: at their Tombes and Monuments onely, with deuotion: an vsuall practice of those times.

The next allegation out of *Athanasius*, may very well come vnder the censure of the Statute of *Rogues*: if yet we would learne the place of Natiuity, or could tell whether to retürne it to be kept. He Canteth indeed to purpose, and speaketh home. *Inclina Maria aurem tuam, & ne obliuiscaris populusui.* In so much as that, heare *Bellarmino* with much greater good reason, might haue put to his *quid clarius*, then to that testimony of *Irenæus*. But we know this language was not spoken in *Irenæus's* time: nor yet in *Athanasius's* dayes. The inuenter thereof, and *Pater fabula* was of much later date. In plaine tearmes:

The next is
out of *Athanasius*.

he

But so, that it
was neuer in
him. It onely
counterfeits
his name.

he is a counterfeit that saith it, not *Athanasius* whose name he beareth. I doe not faine this answer of my selfe: I doe not take it vp from the Centuries of *Meydenburg*. I borrow it not at all from some forlorne Hereticks, or mis-begotten Innouators: it is the direct Censure of those two ~~counsaill~~ *episcopates* of Romane Catholique Religion *Baronius* and *Bellarmino*: which you may maruell at, but so it is: Of *Baronius* as *Bellarmino* relateth: and he saith true; forso we find it, *Anno Christi 49. Sect. 19.* Of *Bellarmino* when he was of better iudgement: and not tyed to point of propugning Inuocation: In his Catalogue of *Ecclesiasticall Writers*. Let him therefore passe, this *Athanasius*, I meane, as a branded rogue, seeing he that produceth him, and needeth his testimony hath discarded and discredited him sufficiently to be a counterfeit.

Saint *Basil* hath
furnished them
with a double
testimony.

Saint *Basil* is the next in this *Jury* of twelue: Forso many are empanelled of the Greek Church; who *Orat. in 40 Martyres*, directeth vs so call vnto them in the time of trouble. *Qui aliquâ premittur angustia ad hos confugiat. Qui rursum latatur, hos oret. Ille, ut a malis liberetur: Hic, ut duret in rebus latis.* This is the first testimony out of him: for there is another. First, I answer: *Basil*s words are depraued by the Cardinals Controuersie: for he reciteth them as if *Basil* had giuen his counsell with approbation, and exhorted men to haue recourse to them in time of need. *Ad hos confugiat.* So he citeth the place: Let him

In the former

I
he is not cited
as he speakes,

him flye vnto them. *His Orer.* Let him Pray vnto them. But S. Basil in his owne language hath no such thing: It is onely a narration of practice: without counsell, aduice, or approbation. *Philosophy*, doth flie vnto them. *amphi*, hath recourse vnto them. There is a difference, I ween, betwixt these two passages, howsoeuer altered, let him see to that that did it. Secondly, he speaketh not dogmatically, by way of any Positiue resolution, but as Orators vse to cary themselves in Panegyricall discourses: Basil was one of those, wel-nigh the first of those, that excelled in that popular kind of Homilizing, wherein to moue affections, and to stirre deuotions, those Christian Orators tooke vp the course and the practice of great Masters in that Faculty, not plainly to teach, and positiuely to demonstrate, but to improoue their Doctrine and teaching by Art, to settle the better what they would deliuer in points of Piety; and for course of life. It was *à re Christiana* in those times, much euery way, that the holy and most blessed Martyres of Iesus, should be had in great respect and awfull regard of men, who if neede so required, must tread after them the same steps, must maintaine the same cause; and howsoeuer, stand continually in *prociectu*, at all assayes. That themselves might expect at Pagans hands, the selfe-same measure, meeted vnto those Heroes. Now nothing could be more potent for perswasion in that point, then to settle an assurance of their interest in God. There honour at his

3
He speaks like
an Orator, not
dogmatically,
as they cite
him.

hands receiued. To be not onely highly rewarded themselves, but to haue that grace and fauour to recommend others: As with men on Earth, which is plaine in *Cyprian*: so with God in Heauen to preuaile, recommend to him, and obtaine for others what they desire. This point the Fathers presse much and often in their Anniiuersary solemnities vpon Martyres memorials. Now, what is spoken Panegyrically; raised vp to height with Hyperbolies, and bolsterings of Arte, is not to be pressed dogmatically: For they vse to come downe to a lower straine, when they speake to the point, yea, or no: More referuedly and suspensly in farre much streighter termes. Againe, *S. Basil* speaketh only of that time & place, the day of their festiuiity in annuall obseruation: The place their sacred Oratory, dedicated to Gods holy seruice in them: At which time, in which place, more specially they might be present, and were so imagined to be, rather then at other times, in another place. *Επι μὲν ἐκείνῃ ἡμερᾷ καὶ ἐν ἐκείνῳ τόπῳ.*

3

And he speaks onely of the place, and time of their annuall festiuiity.

4

And then, and there auereth no inuocation of them: but Intercession by them.

ἡ ἐκκλησία αὐτῶν ἡ ἐκκλησία αὐτῶν. The Church of these holy Martyres is a refuge ready fitted and prepared for Christians. And yet then, and there, not inuocation of them, but intercession by them, is auerred by *S. Basil*.

μὴ δὲ παρακαλεῖσθαι αὐτοὺς ἀλλὰ μετὰ αὐτῶν προσεύχεσθαι. Ioyne your Prayers vnto and with the Intercession of those Angels; with them, not to them, vnto God: for *ἐν τῷ τόπῳ ἐκεῖνῳ* he resolueeth God was present there: And therefore thirdly wee must remember that *μὴ δὲ παρακαλεῖσθαι*, hee would haue them ioyne in prayer with the Martyres,

Willing them to ioyne in prayer with those Martyres.

tryes, because that these were more interessed where Saint Basil vttered that Oration, then Saints at large are, or can be, vnto any of vs: They were all *Cappadocians*, of that Countrey: and they not long before Martyred, at least not so long before, but that they then liuing, might remember them well enough; and they remember the state of that their Countrey, whereof peraduenture, they were deputed to take speciall care and charge. And so lastly it was a particular case, and relyed vpon some dispensation onely, which doth not warrant a generall practice, of all, vnto any, at any time indeterminately.

A second testimony is recited out of the same Basil in his *Comment*: vpon the 33. *Psal.* these words of the Psalme, *The eyes of the Lord are vpon the Righteous: and his eares are open vnto their prayers.* Where Saint Basil thus: *Sanctæ spirituales virtutes aliqua, oculi dicuntur, quod curam susceperint nos interuifendo: Nonnulla aures, ut quæ nostras suscipiunt preces.* This passage is indeed of another straine, as putting to decision dogmatically: not related, or amplified Paignyrically. But euen this doth not reach home, it is too short to take hold vpon Inuocation. For he speaketh it of Angels, not of Saints, and their case is different: their condition not the same. Secondly, not of all Angels in generall, but onely of some, and so appointed to that Act by speciall dispensation: which it selfe is. Thirdly, peculiar Protection, as they are *Custodes parvulorum*. In the text there is a plaine diuersification of their Act:

The other testimony is of a higher straine.

But not high enough to take hold vpon Inuocation of Saints.

I
Being meant onely of Angels.

2
Appointed by speciall dispensation.

3
As peculiar
Protectors.

4
The prayers
also being vn-
derstood not
of particular
men, but of
the whole
Church.

Naxianzen
seemes to co-
pious, as they
will haue it,
that we must
take him in
parts.

In the first,
he saith in-
deed, what we
deny not.

1.
That the pray-
ers of the
Saints in hea-
uen are more
effectuall.

2
That his de-
ceased Father
would not
forget his late
Episcopall
charge.

Some are eyes : others eares : some imployed in
messages to vs: Others receiuing our prayers: but
of whom? From them it is probable, that were
sent to visit vs: either as Guardians, or Extraor-
dinarily: either way no warrant, for Inuocation
of Angels, or Saints at large. Lastly, hee meaneth
by our prayers, the prayers of the Church, and
not of euery particular man.

Not to diuide them in Opinion who in affection
were so combined together. *Greg. Naz.* cometh in
with a thraine of testimonies: not all indeed broght
in by the Master of Controuersies, but yet of that
Nature & Condition as that they may all speak as
well as some: I wil produce them as they happened
to come to my hands. And first in the nineteenth
Oration, as the Copies goe, *pag. 288.* touching his
owne father deceased, before Saint *Sasil* then pre-
sent at the Sermon, thus he: *Nec dubito quin hoc*
nunc quoque tanto magis deprecatione sua, quam
prius doctrina, praestet, quanto nunc magis Deo ap-
propinquat. *Naxianzene* in this place may well
be taken to resoluē this position dogmatically.
That the prayers of the Righteous in heauen, reg-
nant with God, are more effectuall, and doe sooner
preuaile with God, then the prayers of men mili-
tant in the Church vpon earth. This is not que-
stioned when they doe intercede. Secondly, *Na-*
xianzen resoluēd therethat his father with God
in heauen, and happinesse, did *supplicare eis et precari,*
fight for his flocke, Doe the Office of a Pastor in
praying for them. No more doe I doubt then
Naxianzene did thereof: They whom he meant
were

were sometime his fathers Episcopall charge. He loued them, instructed them, cared for them, defended them in his life: nor could hee forget them being dead. For the soule doth not drinke of *Lethe* lake, to forget the things and passages of this world, wherewith formerly thee was acquainted. But I make a question indeed, whether *Nazianzen* did pray vnto his father: or any of his Church recommended their private necessities, and afterward, occasions vnto his mediation or aduocation. I reade not that he or any else did so. I am sure he prayed not vnto him there: Not so much as speaketh vnto him by way of Apostrophe or compellation. That which he supposeth his father did for his flocke, is also supposed to be done *motu proprio*, and not vpon sollicitation. And what is this to the case of Inuocation vnto peculiar Saints?

But neither he saith, nor can they proue that he, or any of his Church prayed to his Father.

Farther hee proceedeth with Saint *Basil* his friend in his Funerall Oration thus: *Tu verò Sacrum & diuinum caput, de celo nos, quasi respice, carnisq; stimulum à Deo nobis ad disciplinam datum aut precibus tuis siste, aut certe ut fortis animo perferamus persuade, atque amantem nostram vitam ad id, quod maxime conducibile est, dirige. Nosque postea quam ex hac vitamigrauerimus illi quoque tabernaculis tuis suscipe.* As direct an Inuocation supposed as may be. Nay rather a desire and a wish, that Saint *Basil* might be permitted to doe so, and so, then a prayer vnto him, vpon this resolution that hee could and would doe so. At

The next is the supposed Inuocation of his friend *Basil*.

1
But to one
that he knew.

2
Abused by the
Translator.

3
But howsoever
vnresolved,
and grounded
vpon opinion.

4
And meerely
Rhetoricall.

least not so direct, as is *Ora pro Nobis*; of Strangers euery way vnto one vnknowne. But indeed as *Nazianzen* spake it in his own language, when he spake it, it was *ὡς* a wish and desire at Gods hands: as *Basilus*, a Papist, hath translated it, it is *προσέχει*, a prayer. *Respice nos* (so he hath it) is an higher straine, to an higher note, then *προσέχει*, *οἶσι*, or *utinam*, *nos respicias*. And that the Translator hath wronged *Nazianzens* meaning, whereby the Controuersor was willing enough to take aduantage, appeareth by his owne words a little before, whereas the ground of his prayer is but opinion.

Καὶ οὕτως, ὡς μὲν ἔστιν ἐν ἑσχατοῖς, καὶ αὖτε τὰς ὑποῦν ἡμῶν αἰτίαι, προσφέρει ὁ Θεός, ὡς τὸ καὶ περὶ τῶν ἡμῶν, καὶ ὡς ἀπολυτῶν ἡμῶν πτωχῶν καὶ ἀπολαύων.

And now hee is in Heauen, and there, as I verily suppose, offereth up sacrifice for vs, making Intercession for the people. For howsoever hee is gone from vs, yet verily hath hee not utterly forsaken, nor yet abandoned vs. All that he auoucheth, whatsoeuer it be, is but *ὡς οἶμαι*, as I am persuaded, as I take it, and therefore vncertaine: and in him vnresolved. Nor doth he so much as say, *Doethis*; but, *oh that thou wouldst doe this for me*! Secondly, it is but a point of his rhetorique, and no more: and so is all that conclusion directed vnto him as present there, an ordinary straine of wit and inuention in such passages. *Nazianzen* was not of opinion, I suppose, that Saint *Basil* really and actiuelly did *προσφέρει ὁ Θεός*, that is, in the phrase of the Church, at that time, *offer the holy Eucharist or consecrate it in Heauen*: No more

was

was he resolved that those other parts and particulars here specified by him, were then at that time really and actually performed. Lastly, it is a precedent of a particular case, of a friend to a friend, then lately dead: and also concerning that which he might very well remember: and concerning which it had peradventure passed by contract betwixt them, as was betwixt *Cyprian* and *Cornelius*, touching *σταλόμενόν τῷ σαρπὶ* a stabbe in the flesh, some certaine tentation or other, for removing of which Saint *Basil* is put in mind to entreat God: Very likely according vnto promise and stipulation. So in effect, it is a particular case, of one friend to another; which can be no precedent for generall practice and example. It is grounded meerely vpon peradventures, not resolved positively: It concerneth remembrance of things formerly passed; and not intimation of things newly done.

5
And so the best, it is but a particular case of a friend to a friend.

And so proueth no generall practice.

Vpon the selfe-same termes runneth that which is said to be directed vnto *Athanasius* by the same *Nazianzene*: onely the Interpreter is there the honestest man, and maketh him speake in the Optatiue, as out of opinion, not in the Imperatiue, as out of Iudgement, thus: *Nos autem utinam ipse benignus desuper, & placidus aspicias, atq; hunc populum gubernes: meq; siquidem res pacata futura sint, in vitâ adhuc teneas, gregemq; unâ tecum pascas: sin autem Ecclesia sit bellis flagrantura, reduces, aut assumes tecumq; & cum tuis similibus colles: tametsi magnum sit quod postulo.* Which

The next, directed to *Athanasius* by *Nazianzen*, is better interpreted.

And if it bee
as well vnder-
stood.

I
It is either di-
rected vnto
God.

2
Or, if directed
to *Athanasius*,
to be taken as
a Rhetoricall
flourish.

Which if we take it literally, and dogmatically, *Athanasius* is made therein much more then a Mediator of Intercession. He could haue said no more vnto Christ Iesus himselfe. But *Gregory* was too well grounded in Diuinity, and had not his name *Theologus*, for naught, thus to erre; and too religious, thus to fall soule vpon Gods owne prerogatiues. It is a Prayer directed vnto God, that *Athanasius* then in rest, might doe for him thus, and thus: as a speciall friend, as interessed in that common cause of the Church, wherein no man had his part so deepe as he, hauing beene in his life, the principall defender of Christian verity, and opposer of hereticall impiety. *Athanasius* against all the World, and all the World against *Athanasius*. Or if to *Athanasius* alone addressed, no more but a rhetoricall flourish with a figure. I neede not seeke farre, for warrant to this exposition: In the same passage wee haue, *ἤμῃν μὲν τοῦ ταῦτα εἰσάγει τὸν λόγον*: Doe thou breake off my present Oration here. His meaning is, not that *Athanasius* should either really come downe from Heauen, or actually, by some extraordinary course and meanes from Heauen, make him to desist and breake off his Oration, and stop his mouth: But in effect thus, and no more: Let mee here conclude, and make an end. Such proofes hath *Nazianzene* for this Inuocation, that Rhetoricall Figures, Apostrophees, Prosopopiees, and such like, must goe for demonstrations.

That Oration of his vpon Saint *Cyprian* com-
meth

meth last, to pay for all. The first allegation without is *καὶ αὐτὸς*; the same, and may receive the selfe-same answer, which that did out of the other vpon *Athanasius*: whereto an ancient Scholiast, and Commentor, whom I haue seene and vsed, in written hand doth accord: *Εὐχὴ τίνος ἰσχυρὰ ὡς αὐτῶν δυνάμεις*. The Conclusion, according vnto Rules of Art, is cast into the forme of a wish: Therefore to be discussed in *Hermogenes* Schoole, and not pressed in disputes of Dogmaticall and Positiue Diuinity. *Nazianzeno* concludeth his Oration vpon Saint *Cyprian* thus. *At tu nos è caelo benignus aspicias: sermonesq; nostros & vitam gubernes: sacrumq; hunc gregem pascentem adiuues: cum in ceteris rebus quoad eius fieri poterit, Eum ad optima quæq; dirigens: tum graues lupos syllabarum & verborum captatores amolians.* This passage will not reach home to *Ora pro nobis*, with confidence, in perswasion, to parties vnknowne, and not interested particularly. He desireth it might be so, that *Cyprian* might doe it: he doth not desire *Cyprian* to doe it: For he was not resolved *Cyprian* could doe it. He beleued that the Saines departed vnderstood, and rooke notice of things done here. But by credibility, not by Faith. *ὡς ἔστιν*, is the phrase he putterh on it: and though in two places hee seemeth to goe farther, vnto *ἰσχυρὰ*, or *ἡ δυνάμις*: yet it is but in some onely cases that he so speaketh; nor is that with ord nary resolution. In some Cases, as to those that were but lately departed, acquainted with the

And so may we take that also in this Oration vpon Saint *Cyprian*.

He speaks to one that lately knew the persons and passages of the Church.

Yet he desires him not to do, what he knew whether hee could doe, or no.

persons, and the practice and passages of things in the Church, or of priuate men: the memory whereof may cause in them a fellow feeling, and procure a carefull respect to them in Heauen, and so recommendation vnto the Almighty. Thus in his 24 Oration touching *Athanasius* then with God, he pronounceth. *Αναθην επροπιδου δε, ος ου, και τα*

επιτιμας, ος και επηρει τοις υασις το καλε εμαυτοι. I know right well, and am perswaded, saith he, that now at this present Athanasius being in Heauen, doth from thence behold vs, and helpeth those that suffer for Righteousnesse sake. He meaneth, by interceding vnto God for them, being a man that in his life had suffered much for Piety and Christs cause, and drunke as deepe of tribulation as. euer did any. Out of this compassion from a fellow-feeling vpon experience, *Athanasius* hee thought, and so doe I, recommended the cause of the Church vnto God. But *Nazianzene* thought not, no more doe I, that *Athanasius* did, or could vnderstand euery priuate mans passages, or needs in the Church. And therefore, neither doth he himselfe pray vnto him, nor aduise vs, or any far to doe it. As for *αυτα, I know right well*, it doth often inferre no more then *αποφασις*, Opinion vncertaine, not Resolution. And what *Nazianzene* indeed did thinke of this particular, is plaine, and apparant out of his owne writings resolved and dogmaticall. In his Funerall Oration vpon his Sister *Gorgonia*, he commeth off directly with this conclusion. *Ει ος τις ους ος τοις εμαυτοις εστι λογιος, ος ος*

As appears
by the like
doubtfull
speech.

In his Funerall
Oration
vpon his Sister.
pag. 190.

τὴν ἐν αὐτῷ ψυχὴν ἐν Οὐρανῷ: καὶ πάλιν ἐκκαλεσάμενος, λέγει·
 καὶ ἡμεῖς, οὐ δύναται αὐτῷ παροῦν, ὡς ἀποστόλων ἐκπαίσιον. Now if
 thou haue any regard or apprehension of our
 Actions here, and if G O D doth permit and
 giue that power to the Holy Soules in Heauen,
 to haue any vnderstanding of such passages as
 these: Receiue at my hands this Oration of
 mine, in leiuē of, and before many Funerals.
 The Interpreter doth somewhat draw off his mean-
 ing vnto a shorter scantling: as if in Gregory Na-
 zianzens opinion, those blessed Saints, did hap-
 pily take notice of honour done vnto them, and
 happily not: Whereas his meaning is, and so his
 speech runneth generally, concerning all things,
 and any thing whatsoeuer. Bellarmine vsed a bet-
 ter Translation: *Si tibi aliqua nostri sermonis est*
ratio; but answereth poorely and falsly that *Si*
 there, is not *Dubitantis*, sed *affirmantis*, as in the
 Epistle vnto *Philemon*; *Si habes me Socium, sus-*
cipe illum: In effect *Quoniam habes me socum*.
 Indeed as true the one as the other: For Saint
Paul not doubting of *Philemons* willing Obedi-
 ence, propoſeth this as a Condition: καὶ ὅτι με δεῖται
 καὶ σοὺ, If you respect me as a Friend; If you de-
 sire to hold friendship and fellowship with me:
 then receiue him. Not receiue him, because thou
 art my companion: A foolish Exposition in com-
 mon sence and reason. But be the folly of that
 glosse what it will be, *Nazianzen* elsewhere decla-
 reth what his opinion was plainly, καὶ οὕτως με μνησθή-

And though
Bellarmine
strive to helpe
it forward with
a criticisme.

Spoiled in the illustration, that should have confirmed it.

Yet, to end all,
Nazianzen
doth elsewhere
better inter-
pret himselfe.

Pag. 30.

And heare, oh thou soule, of great Constantius, if yet thou haue any sense or apprehension bereof: and likewise, see the soules of all Christian Emperours before him. *Et me adiunxit.* If there be any sense, is not I suppose Affirmative, that they haue vnderstanding, but meerely dubitative, whether they haue any apprehension or not. Hee was not resolved, himselfe confesseth, (and what may wee thinke then of all other passages alleaged) whether the soules of the Righteous, at rest with God in Heauen (and in that number he ranked Constantius, whom Athanasius sendeth to another place) had any ordinary notice of things done here: indeed any notice at all. Rather it appeareth, he thought no: and then, what aduantage from him for Inuocation of Saints or Angels in the Church of Rome?

Another passage yet they haue out of the same Oration vpon S. Cyprian, by them not sufficiently explained of Iustina.

But at length we haue it home in a second passage, selected out of the same Oration vpon Saint Cyprian, where Iustina a Christian Virgin, *Virginem Mariam rogauit, vt periclitanti virgini opem ferret.* Thus the Master of Controuersies without any more adoe, or farther enlarging vpon the passage. The Story is thus. The Greeke Church had gotten vp a strange Story of Saint Cyprian Bishop of Carthage and Martyr, neuer heard of, nor dreamt of in the Westerne or African Church, in which he liued and dyed, not remembered by Pontius his Deacon, who liued with him and wrote his life. And yet it is certaine and cannot be denied, the Grecian Tradition can be referred

referred vnto no other *Cyprian* but this. That Tradition is this, That *Cyprian* formerly was a Pagan, and a Conjuror. That *durante* his Paganisme he fell in loue with *Iustina* a Christian Virgin of *Antioch*, whom when as by woing and ordinary meanes, he could not winne vnto his will, he went about to inrice and preuaile with by Magicall spels and Coniurations. Which the Damosell perceiuing, fell to worke against him, with the ordinary armes of Christians in those times, Prayer, and Fasting, and the signe of the Crosse.

Puella, simul atque peruenit, desperatis alijs rebus, ad Deum confugit. Sponsum suum Christum defensorem assumis: recounteth vp, and putteth God in minde, of his workes of old, the wonders hee had wrought in times long agoe. *Hac atque his plura commemorans, Virginemque Mariam simplex obsecrans, ut periclitanti Virgini suppetias ferret ieiunij & chamennia pharmaco sese communiret.* Who, after prayer, and fasting, without any Mediator, commeneeth her owne suite.

This is the state of that story in Nazianzene. In relating of it, they first commit *crimen falsi*. For in the Controuerfies it is so reported, as if *Iustina*, in her exigency had had recourse onely vnto the Virgin *Mary*, who not principally nor primarily had recourse vnto her. That indeed had beene home to the practice in the present Church of *Rome*, that take vp that course indeed: Runne first vnto her: solely vnto her: not so much as taking in *Christ Iesus* by the way, in stumbling their Martins, and deuotions. But this Virgin *Iustina* had beene better brought vp, and taught

Addresseth her
selfe first, and
immediately
vnto God, and
Christ her Pa-
tron.

And then takes
in the blessed
Virgin, *ex abun-*
danti, as a se-
cond or third.

Which onely
shewes the o-
pinion of those
times, that
Saints depar-
ted could per-
adventure vn-
derstand them.

And the pra-
lice of men
in extremity,
that lay hold
vpon any
thing to saue
their liues.

better things then so. First, shee prepareth her
selfe by fasting and Scleragogie, to dispose
his prayers and her deuotions aright. Then
shee addresseth her selfe vnto G O D im-
mediately according to direction, *Call vpon*
me: namque cum ipse dicit, in te soli exaltabo. As
if there were no helpe for her but in G O D.
Secondly, Shee taketh Christ her Patron that
was her Spouse: for it is more then probable she
was a Votary. Thirdly, she taketh in, *tanquam*
ex abundanti, the blessed Virgin by the way, as
if resoluing thus, what she can doe I know not, if
any thing she can doe, a virgin to Christ a virgin,
her helpe and assistance also I implore: So it is
to small purpose for that Inuocation; which ad-
dresseth Saints to God, as Mediators where men
forsooth, dare not commence their owne suites
themselues, the contrary being instanced in this
particular. And whereas she taketh in the blessed
Virgin vpon the by as a second, or a third, it lea-
deth to opinion, and but opinion of those times,
that the blessed Virgin or other Saints departed
could peradventure vnderstand some passages
here, and therefore if they could they might assist
if they would, if nor so, nor so, there was no hurt
done. Againe, not opinion of the Church, perad-
venture, but onely of some few in the Church:
and if those some in extremity, when, & where, as
those that are sincking and now to be swallowed
in the streame, doe catch at any thing to saue their
liues: so parties distressed vse any meanes, though
it

it helpe them not, having no time, in exigence to dispute or resolute, *quam bene, quam male*, with what hope of successe they fall vpon it. And the rather so, because this is the onely example of such practice in Antiquity: a good inducement to suppose the Custome was not farre growen in, nor the opinion much preuailing. So that here is but a single practise, of one onely Maide, in fearefull extremity: vpon some vncertaine perswasion, that the virgin *Mary* happily might by extraordinary dispensation, haue some speciall Patronage by assignment ouer Virgines. Which is no absurdity much lesse impiety, was grounded on a more generall perswasion of the Church, that the Saints, though in heauen, had interest some way in the state of their friends allies and companions: especially for Professions of life, Societies of men, Countries, and Churches whereof themselves were. A perswasion then but of opinion, not Religion: no man compelled to beleue or to practise it. Nor it selfe, nor the consequents thereof. points of faith commanded: Grant vs this liberty, and we contend not: If they in all assayes, practise it themselves, & would teach their Nouices and Profelites so to doe, as this Virgin doth, *Hanc* recourse, to God, and Christ: to God in Christ: and then *ex abundanti*, vpon the By, helpe or helpe not, take in Saint *Mary*, Saint *Peter*, Saint *Paul*, so, as *Naxianxon* phrased it, if they can heare, vnderstand, or helpe, there is no more but this, If they assist good and well, if not, no hurt or harme.

And this is the onely example of such practice in antiquitie, and as weake to helpe them as she was then to helpe her selfe.

harme done, God can and will, to whom principally, primarily and before all, we haue recourse in Christ Iesus, with full hope and confidence of assured deliuerance, *ad voluntatem, or salutem*. But *in the Church of Rome it is otherwise*: Our Lady hath all Prayer and Deuotion addressed vnto her. All Saints there attend vpon her. Our Lord hath but reuersion, at second hand: Our God hath few suppliants, or none at all: euery man running to our Ladies shrine, or Saint *Curlos*.

And an example
pleonely re-
lated by Na-
zianzen, and
no more,

And yet farther I adde: *Nazianzen* is but *Narrator* of this story, and no more, that which he hath is diegethematicall, not by way of conclusion, or of approbation. He passeth no censure to it, any way: nor letteth vs vnderstand what his owne opinion was in the point. And yet by the Master of Controuersies, it is alleaged as dogmaticall, a prooffe from *Nazianzen*, and for his iudgement in the case: For so was his proposall for the conclusion, that *Saueth* are *Inuocands*, *Probatur quarto testimonij Græcorum & Latinorum Patrum*. So that we finde a manifest collusion in our great Master here. Beside, the Narration was but an heare-say. *Nazianzen* was no care witness there-of, nor doth report it of his certaine knowledge. So that peraduenture it was, nor so, nor so. And the learned know that this narration of Saint *Cyprian*, howsoeuer taken vp in the Easterne Church, and beleued, hath nor view nor appearance of Fact in the West. Nor can be clearly resolved

resolved by all the Annalists in the World. Their great Dictator *Baronius* is plainly buzzarded in the point, and wisely concealing that which hee could not reconcile, passeth it ouer as in a dreame. So that the whole story for ought we know or can conceiue, is but Apocryphall; and this particular narration must needs come vnder the same verge and rancke. Or if not: but we admit it for authentically, yet *singularia* haue no warrant, to be rules of actions vnto others: No more this, then that other of *Gorgonia*, related also, and with better credit, because *ex certâ scientiâ*, by the same *Naxianzen*, she being his owne sister. So it was, that she being desperately sicke, when all Physick and hope of helpe from man failed, as *Iustina* in extremity, *Ad mortaliū omnium medicum confugit*. But how? in a peculiar and strange manner. Having some remission of her sicknesse from the violence thereof, on a night at midnight, she getteth vp, and out of her chamber into the Church she goeth; falleth on her knees downe before the Altar: intreateth him that was worshipped vpon the Altar, of all loues, mercies, & works of wonder, to restore her vnto her health: at last, hauing prayed long, wept much, & watched a good space, she layeth her head down vpon the Alter, and threatneth God, so *Naxianzen* phraseth it, she wil neuer rise vp from that place, vntill hee send her health and strength againe. Wonder as it was, See, instantly, she felt her selfe perfectly whole and sound. This might be done: and doubtlesse

I know not whether meetly Apocryphal.

But, if authentically, not of authoritty enough to confirme their tenet.

was so: For we beleue the publike protestation vpon knowledge of such a Reporter as was *Gregory Nazianzen*: But this is no precedent for imitation; No more then that fact of *Iustina*, was exemplary, though we yeeld him the Euidence to be true. Priuate humours; Singular actions, vpon sudden motions of some speciall instinct, must end where they began; though excusable, tolerable, or auailable in particular, dangerous they may bee for directions vnto others, that haue no such speciall warrant as they might peraduenture haue vpon occasion.

Gregory Nyssen is yet more plainly Panegyricall, in that which they cite.

Their equall in time, deare friend and neere alliance in blood, *Gregory Nyssene* commeth to speak next. Who performeth more apparently the part of a Panegyrist, in that *Encomium of Theodorus*, remembred by the Controuerfor. *Intercede ac deprecare pro patriâ apud communem Regem, ac Dominum. Timemus afflictiones, expectamus pericula, non longè absunt sceleris Scythæ.* A plaine Rhetoricall ^{apocryphic}, in the very carriage of his Oration: no dogmaticall resolution of his faith: yet one such testimony, could our Masters afford vs one, or find vs one out, is worth an hundred of these that infinitate but prooue not, because they do not vnderstand. *Nyssen* spake it as an Orator, not as a Diuine. In a popular Sermon of Commemoration, not in a Doctrinall determination: as appeareth by that which is added for exaggeration. *Quod si maiori quoque opus fueris aduacatione ac deprecatione, fratrum tuorum Martyrum regibus*

I:
As appeareth by his following exaggeration.

chorum

chorum, & cum omnibus unà deprecare. Multo-
rum iustorum preces, multitudinum & populorum
peccata luant. Admone Petrum, excita Paulum,
ut pro ecclesijs quas constituerunt, solliciti sint, pro
quibus catenas gestauerunt, pro quibus pericula ac
mortes tulerunt. They will not, I imagine, presse
vs to beleue, that when any Saint inuocated can-
not preuaile alone and by himselfe (for their owne
assertion is, God heareth them alway) hee goeth
vnto others and desireth their assistance : yet such
a case is put by *Nyssen* here, as if *Theodorus*, not
being in such grace with God, to obtaine, he must
be forced to take to himselfe seconds and thirds,
Peter, Paul, and the rest of that glorious compa-
ny his fellow Martyres. It is idle to alleage such
Rhetoricall passages, and Panegyricall straines, to
proue points of difference and Controuersie dog-
matically. Again, it is to purpose, and must be
remembred, that *Gregory* spake it on the ninth of
November, the day of his Excesse and Consumma-
tion vnder *Maximianus*, and then kept holy-
day in that Church. It may be probable, and that
is all : For certaine it is not, there being no constat
of it in infalible truth, onely coniecturall in opini-
on) that vpon that day, vpon that occasion, God,
who as hee is glorious in his Saints, so is he also
glorified by his Saints, doth discouer vnto that
his glorious Saint and Seruant, whose memory
for his noble Acts, is famous in the Church that
day, for the honour that is done vnto himselfe
in him, either by Angelicall intimation, or Diuine

2
And the solem-
nity of the
time, in which
some greater
honor perhaps
might accrue
to the Saint
of the day.

extraordinary dispensation, for his more accidentally at least accreuing glorification, some passages, in that place, where he was interessed, that so he may honour him the more, in granting his desires and petitions; for the good of them that in him, and by him, doe honour and glorifie God. If the Church had such an opinion of old, as peraduenture they had, it was but opinion and probable pious meditation; to excite others to goe after those Worthies examples, by recommendation of the so excellent reward. It was no point of faith, not preached to belecue, not beleueed to practice generally, but left at mens liberty to belecue or not. So let the Church of Rome beleue it if they will: So they presse not all others to beleue it with them, nor condemne them of Heresie that doe not practice it, nor will be'eeue it. Thirdly, it was a generall case, and touched notoriously the whole Church: that which *Nyssen* intended in that place, no priuate occasion, or peculiar interest of some man. It was *visus nuptialis*: For the state of his Countrey then in hazzard: The *Scythians*, the *Goths*, and such other enemies, were then vp in armes. Publike actions, Vniuersall occasions, long in suspense, much depending, a good while before notorious vnto Heauen and Earth, are the subiect of that Intercession there intended, which *immane quantum differt* from such cases as commonly come vnder their Inuocation. *Theodorus* in *Nyssens* opinion could not be, was not ignorant of these passages, and vpon such perswasion hath addresse

3
Being also a
Case notoriously touching
the whole
Church, and
the likelier to
be knowne of
Saints in hea-
uen.

addresse vnto him. *Εἰ δὲ ὑπερβῆς τὸν βίον, ἀλλ' ὅμως πᾶσι πρὸς τὴν χεῖρα τῆς ἀνθρωπότητος, ἀίσθου ἱερῶν.* Although thou art passed the course of this life, yet thou well enough worteft, the sufferings and necessities of man what they be. Begge peace therefore of God for vs, that so this Festiuall solemnitie of thine may not cease. *τῆς ἀνθρωπότητος.* The state of mankind in generall not particular: and that also by remembrance of things past, not information of things present: or if so, yet of generall report and common fame, not of speciall notice or intimation. And lastly, what certainty he had hereof, of *Theodorus* Presence, Assistance, and possibility to relieue, appeareth, by his owne words somewhat before, *Σὺ δὲ δὴ ὅπως ἡμεῖς ὁπῶς ποτ' εἴν, ὅς τῆς ἰουστίας ἐφορῶν, χαλεπώτερον γὰρ σὺ ἀντιλαμβάνεσθαι. καὶ ἵπτι τοῖς ὑψηλοῖς ἀνδράσι διατίθῃ. ἵπτι πῖνα ἱπποδρόμον ἀψίδια περίπολεις, ἢ γόργας ἀγρίων σωτῆρας γαίμους, τοῖς δισκοῖσι παρίσταναι ἢ μίτῃ δυνάμει καὶ ἰξυσίν, ὡς δ' ἄλλοι, ποτ' ἀποσπῶντες, μικρὸν τὰ ἀντίθετα παρεκκινεῖσθαι, ἔτι ἄλλοις τοῖς πρῶτοις σε αἰσθάνεσθαι φίλοι.* Wherefoeuer thou now wonnest, come hither in person, and be a spectator of this solemnity. For we call vnto thee againe, that hast called vs to participate thereof. And whether thou conuersest in heauen with God on high, or wonnest in some heavenly habitation aboue, or Copartner and Companion with the Quiers of Angels, art assistant in the presence of theirs and thy Lord: Or else with Powers and Principalities, as a most faithfull seruant dost honour and worship him: For a little while omit those imp'oyments there, and come in friendly,

4
And all the while spoken by one full of vncertainties.
pag. 1017.

though in inuisible sort vnto them, who do honor vnto thee. These words doe not runne in such a straine, as soundeth for resolution and dogmaticall proofes, scarce for opinion or conceit. And yet if it did, as it doth not, we answer it is an extraordinary case, and therefore, not *apud iures*, to the purpose; *τὸ πάλιν*, nor *τὸ πάλιν*, much, often, and frequent come not home to the point. Inuocation warranted, must insist vpon perpetuall deputation thereto: *τὸ πάντοτε* and *πάντοτε*, alway, and euery where must come in. It must be a rule of generall practice or we cannot subscribe it: let it be done and taught dogmatically.

Their next testimony harps vpon the same string of Rhetoricke.

Ephraim the Syrian, harpeth vpon the same, no other string: *Precamur beatissimi, qui pro Domino Salvatore, pro illius charitate, sponte & impigre tormenta sensistis, atque ideo familiarius Domino coniuncti estis, ut pro nobis miseris, &c. Dominum interpellare dignemini, ut superueniat in nos gratia Christi.* Nay he striketh not so full a stroke. For it is but an Apostrophe in generall: which inferreth no conclusion at all. Not to any one peculiar selected Saint, but to the intire and whole Assembly of those happy ones in generall. And that not in a peculiar case of neede, or priuate interest of any one man, but in an vniuersall case of mediation: In which kind there is no question betwixt the parties contendant this day. For it is in *Confesso*, that all the Saints departed, each severall Saint departed, and with God, doe and doth incessantly inuoke the high Maiestie of Heauen, *pro Nobis*

I
But toucheth
a more general
assembly of
Saints.

2
In an vniuersal
case of media-
tion.

Nobis miseris peccatoribus, & de Negligentia squalore sordentibus : Which Brother-like affection, and Saint-like performance, is an especiall part of the Communion of Saints.

Cyril of Ierusalem, if yet hee be the Author of those *Mystagogical Catechismes* vnder his name, which in some ancient Copies are ascribed to Iohn of Hierusalem, who, or what he was, I know not, is recited thus by the Controuerfor, in moe places then one. *Cum hoc Sacrificium offerimus, facimus mentionem etiam eorum qui ante nos obdormierunt; primum Patriarcharum, Prophetarum, Apostolorum, Martyrum: ut Deus orationibus illorum suscipiat preces nostras.* In which saying, he commeth not so farre as Ephraim. He remembreth the practice in the Church in those dayes: a most ancient and very laudable custome, tending to piety and example of good life, to commemorate the memory of the dead at the Altar: Patriarchs, Prophets, Apostles, Martyrs, and Confessors, and withall, to beseech the Maiesty of Heauen, that he would gratiouly accept, regard, and grant their prayers for his Church vpon Earth: and mercifully giue care vnto their owne Supplications then poured out vnto him. This Testimony, in my vnderstanding, speaketh to another purpose, not for *Intercession* by *Inuocation*. The Prayer here intended, is made, not to Saint, nor Soule, nor Angell, but to God: He supposeth, so doe all; that those *Holy ones with God*, doe continually pray vnto God for the Church; which prayers

Cyril of Ierusalem strikes not so strong a stroke.

Speaking onely of the Commemorations of the dead, after an ancient and laudable custome.

And of prayers made onely to God.

prayers he desireth God would mercifully heare, and grant vnto them, for the good of his chosen vpon Earth: Both parts in this passage, militant, triumphant, employed in Prayer: The prayer of either directed vnto God. This onely difference, The one as in necessity; praying for themselves, the other in security; themselves interceding for others. Neither Inuocating other for to doe it: but *de motu proprio*, and correspondent to their state.

Theodoret spake
of the like
prayers.

Theodoret intendeth no more but so, in that testimony taken into the Controuersies: *Ego autem huic narrationi finem imponens, rogo & quæso, ut per horum intercessionem diuinum consequar auxilium: Rogo & quæso*, nor this, nor that Saint, but God alone; to this end and purpose, that by their Intercession and Prayers, I may finde assistance: which might be done, although hee neuer said; *Sancte, Tu, aut Tu, ora pro me*: as being a member of that holy Society, for which they intercede continually. And yet if they did intercede for him particularly, it was vpon occasion extraordinary, his paines, and desert of them and the Church, in that History which he wrote, out of which this Testimony is recited, *De vitis Patrum*. But speciall Actions and particular Dispensations, as hath beene often said, are no rules for generall directions of Piety, in point of deuotion, and of Gods seruice necessarily incumbent. But whereas the Controuerfor telleth vs, that *Theodoret in Historia Sanctorum Patrum singulas vitas*

uitas ita concludit : If hee meane in those precise words ; it is most false : scarce doth hee conclude any so. If he vnderstand it to that sence, it is like wise false : For the 1. the 13. 16. 17. lines haue no such thing at all ; the rest that haue the thing, yet differ, in substance sometime; often in circumstance, very seldome therein agreeing. The eight in number, falleth in with that practice of the Ancients, of friends vnto friends, to remember them vnto God. *Ego autem, cuius, dum adhuc esset superstes, percepi benedictionem, eā ut nunc quoq. fruār precatus finem imponam* : And in the 18. to the same purpose : *Ego autem rogo, ut illam consequar intercessionem, quam huc usq. percepi, dum esset adhuc superstes*. Not by speciall Inuocation of him, to remember him : but by prayer vnto God, that he may remember him : or if vnto him, as *uitā* ; *id. Rogans Sanctos*, yet not with such confidence, as if he were certaine to be assuredly heard : *uitā vj. Ego autem nunc oro, ut quam dare potest eius consequar intercessionem* : He was not resolu'd what manner it was, but whatsoeuer it was, desireth to obtaine it. So, or we haue no certainty in the point; or that which wee haue, is not to purpose : not to interpose an exception against the party, as incompetent, because suspected or misvnderstood, because of that number, who held that Saints departed doe not yet see God. *Damasene and Theophylact*, are not *Homines legales*, to be empanell'd vpon this Iury of twelue, out of the Greeke Church ; being both *Postnati* vnto Primitive antiquity, and out of the verge of the Church

And, for that which they vrge out of his History, is meerly belied.

Their testimony out of *Chrysostome*, of the Emperor his interceding.

ches purity : *Damascene* living in the yeere 730. and *Theophylact* suruiuing *William Conqueror*.

To conclude with *Chrysostome*, thus hee speaketh to the purpose, in the Controuersies : *Homil. 66. ad populum Antiochenum circa finem.*

Nam & ipse qui purpuram indutus est ; He meaneth the Emperor, the Prince then in state, *Accedit illa complexurus sepulchra. & fastu deposito stat sanctis supplicaturus, ut pro se intercedant apud Deum : Et scenarum fabrum & Piscatores orat, qui diademate incedit redimitus.* Hee meaneth

Saint Peter, Saint Andrew, Iames, Iohn, and Paul; though *Bellarmines* Interpreter, whosoever hee was, hath ignorantly, and falsly, and impiously too, translated *scenarum fabrum* : as if *Saint Paul* had beene a Stage-maker, who was a Tent-maker, as *scenarum*, or rather *scenarum* signifieth, and not a stage-maker, a course of life I dare say he did detest : But let that passe, as not to purpose. I answer first, If the testimony be no better then the title of the Oration, it is not worth three blew beanes, in a blew bladder : For *Chrysost.* neuer made halfe so many Orations, vnder that title of *Ad populum Antiochenum.* *Bellar.*

mine himselfe else where is my Author : *Ex homilijs ad populum Antiochenum viginti & unum tantum reperiri dicuntur manuscripta in antiquis bibliothecis.* Secondly, this is onely a narration

what was done : it is no approbation of the thing done, or doing of it. The testimonies recited out of the 5. and 8. *Homil.* vpon *Saint Mathew* : and 1. vpon the 1 *Thessal.* doe speake of Saints living and

I
If it be true.

Lib. de Scriptori
Elces. ad cin.
338.

2

Yet it is a bare narration, without any approbation of the thing done.

of Christ Iesus; and can obtaine any thing of our Lord and King, if they but shew those markes vnto him.

And yet will not that proue the point in Controuersie.

And yet this doth not proue precisely and home, the point in Controuersie, no, not though hee adderth: If then they haue this great power with God, let vs by them endeauiour to make God our friend, to deriue downe Gods mercies vnto our selues, by continuall attendance at their Memorials, by our frequent repayingr thither, hauing made our selues in effect their meniall ser- uants. We cannot conclude hence, that hee belee- ued, or practised, or perswaded Inuocation of Saints: but onely pleaded it out of some opinion, to helpe deuotion, and stirre vp the multitude in his popular Sermons, to a reuerend opinion, an actiue imitation of holy Saints, out of those wor- thy apprehensions of them. Thus hee lauisheth

1

As not conclu- ding any faith, or practice, or perswasion of his.

2

And spoken rather out of his Rhetorick, then out of his Diuinity.

As his manner is elsewhere.

often as a good Pleader, when hee carryeth not himselfe in Cases of beliefe, as a positie Diuine. So speaking of the holy *Eucharist*, hee calleth it fire: He saith, the blood runneth about our teeth, and appealeth to the Auditory, if they haue not obserued it. At the time of communicating, hee saith, wee are in Heauen, conuersing there with *Cherubins*, and with *Seraphins*. And yet hee meant not these transcendant speeches literally, I suppose, no, not in your opinions you *Transub- stantiators*. Nor are all passages in this very testi- mony so to be taken, as at first sight they seeme to carry sence, and empty. For good Sirs, what

And as he can- not but be con- ceined, in this very testimo- ny.

signes, markes of Christ Iesus, could those three soules

soules in heauen and happinesse carry about with them? How could they represent them vnto God or Christ, before the resurrection of the body? But if yet you dare auouch that, this speech of his, I hope yet you will not iustifie *μυμνησθαι αὐτῆς*. To the utmost of our power, let vs imitate her. Hee meaneth Saint Pelagies, who yet slew her selfe. Consider in the Fathers, and all Writers indeed, How, what, wherefore, and when, is said, and of whom, by Panegyricks and popular Preachers in their Sermons. Otherwise many Impertinencies, Incongruities, flat absurdities, false impieties will ensue and be taught as positiue truths.

Secondly, I answere, it cannot be determined how *Chrysostome* could be of this opinion, at least in ordinary course of Gods dispensation, that holy Saints could helpe vs by recommending our cases vnto God: or therefore were to be Inuocated, because where hee speaketh Positiuely, as vpon, *1 Cor. 15. Hom. 39. and Hom. 28.* vpon the Epistle to the *Hebrewes*, and in other places, hee seemeth to be through for that opinion, that the Saints departed, are not yet in *Palatio*, behold not the face of God in glory, but expect in *apobysis*, the *Porch*, as he phraseth it, the accomplishment of the reward to the Righteous, and finall Consummation of all in Christ. Which opinion cannot stand with our Inuocation, where of necessity they must haue access, that are to be employed as Mediators, vnlesse *Abfalon* could daily haue addresse vnto *Dauid* his Father, and commend all

3
The rather, because it is his opinion, that the Saints doe, yet expect in *apobysis*.

Suitors vnto him then, when for three yeare together he saw not his face.

4

And howsoever, that we doe not much need their mediation.
To. 5. pag. 416.

But without all question, whatsoeuer *Chrysostome* said, he would neuer had dyed in that defence of this opinion, nor maintained the practice of it against opposers. For hee telleth vs plainly, *ἄχρηστος μὲν ἐστὶν ὁ θεὸς*. *Thou hast no need of Mediators vnto God Almighty*, nor yet to runne vp and downe from one to another to speake for thee. But be thou alone forsaken, abandoned of all men, no man taking care or tuition of thee: yet come thy seife vnto God: intercede with him in thy owne person, and without all question thou shalt haue thy desire. He vseth not to grant our desires so soone: nor so willingly our requests when others become Mediators for vs., as when we speake for our selues, although wee be otherwise laden with sinne. And the same words almost in another place he hath. *To. 1. Ho. 44. in*

Genesin. Ἐπειδὴ φιλαδελφεὶς ὁ θεὸς ἡμῶν, ὁ δὲ ἀγαθὸς ἐστὶν πατεράδελφος ὡς ὁ πατήρ ἡμῶν, οὗτος δὲ ὁ θεὸς ἡμῶν ἀγαθός. *For as much as we haue a mercifull Lord and Master, he doth not halfe so soone condescend to our Petition, vpon mediation, as he doth at our owne suite.*

5

And, that we are sooner heard at our owne suite, then at theirs.

And farther affirmeth it an experimentall truth thus, *πολλοὶ δὲ ἐν ὧν μέλει παροχλοῦντες ἔχουσιν ἐπιτυχίαν τῶν προσευχαζομένων ἢ δι' ἑαυτοὺς.* Which instantly he prooueth by examples. And yet to purpose more inforcedly: *To. 5. pag. 546. When we haue cause to imple the helpe of man, we are faine to be at cost and charges: to sue, pray, intreat in most submisfe and seruile*

uite sort. Much adoe we neede : great businesse we haue to effect it. We cannot directly haue access, to giue thancks, or to petition in our owne persons ; But we must make friends, by their Tutors, and Stewards, and seruants first, by faire words, by bribes, all the meanes we can, if yet by mediation we attaine our suits. Now no such adoe when we deale with God himselfe : He requireth no intercession for those that sue vnto him, nor doth he so readily grant vs our suite by mediation of others, as hee doth when we intreate him for our selues ; without any mediation or assistance at all. And so in many other places beside, the repeateth *u. xxix. iustitias.*

We haue no need at all of Mediators : Shall wee thinke that Chrysostome forgot himselfe : or spake as his present occasions led him, without respect vnto the truth, saying, vnaying the same thing ?

Be'ieue it who list. But Positiuely he addresseth Te vnto Me, God vnto Man, without any Mediator at all. *Ex. abundanti* peraduenture, he thought Saints departed might sometimes in some place vpon some occasion giue good assistance vnto our Prayers. Ordinarily the course is, *Call vpon me : Extra ordinem*, it may be, vse their assistance.

Generally they may pray in the consent of the Church : particularly they doe, or doe not as happeneth. Happen it may occasionally, as Martyes vpon their festiualls : which some Antients thought. Then especially : but otherwhiles also. A case not resolued on in those dayes. And therefore as if it were no generall beliefe, hee addeth

Vnlesse they will haue Chrysostome various and contradictory to himselfe.

6

Who, though he might perhaps take them in *ex. abundanti* : yet neither was that his ordinary course.

addeth that their Suffrages at other times, may doe good, but most probably, in all likelihood vpon their Natiuities, vnto such as make their prayers at their memorials: not so much inuocating their speciall and priuate assistance, as vpon this occasion, that God will that day extraordinarily extend his louing kindnesse for his seruants sake. That day, and in that place alone. For that day they did imagine them to be present: and as present so spake vnto them. Thus *Chrysostome* else-where of Saint *Ignatius*. *Απὸ ἄπορον λογισμῶν,*

But onely vpon
dayes of
peculiar respect.

Τὸ ὁρᾶν, ὅς ἐστιν.

πίστεως περιλήψεως, πίστεως ἰδεῖν, τῶν ἐν ταῦτα περιλαμβανόμενων διακρίσεων,
ἐν ὧν καὶ θεωρεῖται, καὶ καρδαισθῆναι, καὶ ἐκείνους ὁρᾶν τοὺς
ἑαυτοῖς ὡς τοὺς καὶ ὁμοθυμαδόν, ὁμοθυμαδόν ἡρώδης δαυιδάδην ἀγαθὸν
αὐτῶν τὸν ἀγαθόν. *In consideration and regard hereof,*

let vs preferre our abiding here before all other content and pleasure whatsoever. That so being aduantaged with much content, we may, through the meanes of their intercession, become inmates with them our fellow seruants. And this was rather in the opinion of *Him* or *Them* that came thether, to visite their shrine, by working vpon *his* or *their* affection, then in any actuall or reall performance of the Saint toward them, as the same Father expresth it in his second Oration vpon the Martyr *Babylas*. *Ἡ γὰρ εἴς τινος λατρείας εἰς τὴν*

And rather
sitting himselfe
to the opinion
of others, then
expressing his
owne.

ἐν τῇ ἐκείνου κατανάλειν τὸ αὐτὸν, καὶ διακρίσει, καὶ οὕτως οὐ
καί μιν συνδραμεῖν, καὶ παρρησίας ἐν ὁρᾶν, ὅτι αὐτὸν διακρίσει τοῦ

The very sight of the Coffin presented by view to the vnderstanding, amaseth it streight, and so affecteth it in that very sort, as if the party there in-

terred

terred were present really, to be seene with the eye,
and together in prayer vnto God ioyned with vs.
A plaine prooffe of *Chrysostomes* resolution in the
point, who seemeth to be so very much for Saints
mediation. A strong imagination, and no more ;
an impression, no reality vpon the vnderstanding.
And he addeth yet a case parallell of those men,
that hauing lost some one deare friend or other,
and going to visit the place of his buriall, imagine
that they behold him personally there, which we
know is an ordinary impossibility : *by vnto him*
or them, as present, as hearing, instantly. Imagi-
nation is strong, they say, and doth much : sure it
doth, which produceth such effects in Inuocati-
on : for which, if *Chrysostome* may interpret his
owne meaning, there is no great warrant in his
workes. Thus the Iury of Greeke Fathers, ten of
them at least, haue said, what they knew, or could
speake in the Case vpon their knowledge. *apud*
nos, Not at all to purpose, nor answering the questi-
on propounded to them. The Latines succeed, if
not more full to purpose, yet more frequent to the
point. For to supply defaulters if any were, there
are returned well-nigh a *Decem non tales*, as being
postnati, and so partiall, that speake indeed to the
practice since it was in being, out of the verge of
our limitted time, *Gregory* the Great, he of *Tours*,
and some other. And yet against the foreman is
more exception : For they are honest men at least,
of good reputation in the Country amongst their
D d neighbours,

Neither will
they haue any
better success
either with the
Greeke or La-
tine Fathers.

neighbours although their witnesse, as interess'd; be not receivable: but *Cornelius*, is a Counterfeit, no legall man, a flat Knight of the post. *Ex Latinis*, saith *Bellarmine*, *S^t. Cornelius Papa*, in *Epistola 1^a. quæ est de translatione corporum Apostolorum*, is the first and formost that is brought to speake: much to the prejudice of this cause: more to the iust reproofe of the Defendant; that bringeth that party to speake for him, whom himselfe, else-where, will not acknowledge otherwise then for a Rogue. For there hee resolveth that onely foure Epistles of *Cornelius* are extant, and this alledged is none of them. But he set forth his booke of Ecclesiastique Writers since, and therefore more aduised vpon better search, and second thoughts, he hath not authoris'd the Epistle as authenticke. But admit *Cornelius* were the Writer therof, and not some boy of the Scullery, or of the Stable, yet the fellow whosoever speaketh not to purpose: *Orantes Deum, & Dominum nostrum Iesum Christum, vt intercedentibus Sanctis suis Apostolis, maculas vestrorum purget peccatorum*. The prayer that is made, is to Iesus Christ, and to no Saint. There is mention of Intercession, but without Inuocation. Nor needed that. For he meaneth onely such and no other Intercession but such, which the Apostles of the Lamb, and Church of the redeemed in heauen, did make vnto God, for their Brethren yet in Earth. And euen that Intercession is not enlarged vnto all, but confined vnto the Apostles alone, *Saint Peter*, and

De scriptor:
Ecclesiæ.

and Paul, because the present occasion touched
the alone. The most that can be made of it is this,
that God would be pleased, to apply the generall
Intercession of those Apostles, in, and with the
Church triumphant, vnto this part of the Church
Militant; that at present did this honour vnto
those Apostles: thus is all.

Saint Hilary is the next man, and his witnesse is
true, vpon Psalme 123. but not to purpose. Hee
speaketh onely of Angelicall Intercession; *Inter-*
cessione Angelorum non natura Dei indiget, sed in-
firmitas nostra: Not a word touching Inuoca-

Saint Hilaries
testimony is
more true,
then materiall.

I

As speaking
onely of An-
gels.

tion or Intercession of Saints. Now Saints and
Angels as it hath beene declared, are ill and igno-
rantly combined *per omnia*, in this case, which are
most what *inconuenient* and *inconuenient*, Incompatible com-
panions in the point. Secondly, hee speaketh of
particular Intercession, for them, vnto whom
they haue beene employed, or vnto whom they
are assigned: The first is a singular extraordinary

2

And of parti-
cular Interces-
sion.

case, and so holdeth not for generall practice eu-
ery where. The second is ordinary, as is suppo-
sed; which if it be indeed as is supposed, then it
is to purpose, but not to the question; and there-
fore this witnesse might haue been spared, as that
is in part out of 124. Psalme, where if any inter-
cession be intended, it is that in generall for the
whole Church: *Sed neque desunt stare volentibus*
Sanctorum custodia: neque munitiones Angelo-
rum. And anon, to explaine the *praesidium* hee
meaneth: *Sed ne leue praesidium in Apostolis*

organorum

sub Patriarchis ac Prophetis vel prius in Angeli
 qui Ecclesiam quadam custodia circumsepa-
 rant, credemus, aliter non est. Et Dominus in
 circuitu populi sui. This is their *Prasidium*, a sure
 one indeed; the other is accessory and for all, out
 of that Communion and Society of Saints in the
 both Triumphant and Militant Church.

Saint Ambrose
 speaks not out
 of full resolu-
 tion.

1
 But only out
 of some opini-
 on of their pa-
 tronage.

2
 And that opi-
 nion as vncer-
 taine as patro-
 cinium quoddam
 is from full
 patronage.

Saint Ambrose is produced to speake next; but
 he speaketh not home as they would haue him:
 nor to purpose as they alledge him: *Obsecrandi
 sunt Angeli, qui nobis ad prasidium dati sunt.
 Martyres obsecrandi, quorum videmur nobis cor-
 poris quoddam pignore patrociniū vindicare.
 Possunt pro peccatis rogare nostris, qui proprio san-
 guine, etiamsi quæ habuerant peccata lauerunt.
 Isti enim sunt Dei Martyres, nostri prasules, specu-
 latores vitæ actuumque nostrorum. Non erubescamus
 eos intercessores nostræ infirmitatis adhibere,
 quia ipsi infirmitatem corporis, etiam cum vince-
 rent, cognouerunt.* The very carriage of this pas-
 sage telleth vs thus much: that Saint Ambrose
 spake it not as out of resolution, or conclusion The-
 ologicall. It was but opinion that they were our
Patroni. His speech bewrayeth his meaning; *Vi-
 demur*, we doe seeme to haue it and no more. Se-
 condly, it was restrained euen in that his opinion,
 & not left at randon or full liberty: *Patrociniū
 quoddam* is all he can stretch vnto, he could not well
 resolue, what, where, or when it was afforded. It is
 not an impossible thing for the to pray for vs. And
 he that saith so, & no more but so, might as well be
 produced

produced to say it was no certaine thing. Beside,
 Saint *Ambrose* there speaketh of there Intercessi-
 on in *Genere*; for the Church, not in particular
 for any man vpon occasion: and of Inuocation
 at large, that which is else-where more cleerely
 explained: that God would be pleased to accept
 and to grant the prayers and Petitions that they
 make for vs, the Church yet militant vpon Earth:
 being certainly inserted into the Couenant of
 grace, *Baptismo sanguinis*, and by shedding of their
 owne blood, so seeing and enioying God, that like
 vnto Angels Guardians, they become vnto vs, *Pro-*
fules, vite speculatores, actuumque nostrorum: vnto
 whom *res nostra*, did belong and appertaine, as
 the ioynt Actions of a Community doe in com-
 mon to any of that Society. The manner how they
 were so: The tearmes how farre they were
 so: The meanes whereby they did so, he resoluerh
 not, he could not tell, and therefore contenteth him-
 selfe in generall termes with that onely Intercessi-
 on, which without all doubt they make for the
 Church: which may cause them desire to know
 what they can, though what they might know,
 he, nor no other, could certainly tell, and therefore
 could not warrant, as indeed he doth not, any or-
 dinary Inuocation of any one Saint, for any parti-
 cular occasion whatsoever. What his opinion was
 therein, no man can better tell then himselfe: or
 speake to more purpose then he hath done. In
 Comment: ad cap. 1. Epistol. ad Rom. where hee
 concludeth, *Ad Deum, quem vniue nihil latet,*

3
 And not more
 vncertaine
 then too gene-
 rall Intercessi-
 on at large.

promerendum, suffragatore non est opus, sed mentia denotâ. It was not then of necessity in Saint *Ambrose* opinion, to vse Intercession of Saint or Angell. He might goe himselve by personall addresse, and euery pious deuout man might so goe in person, needed not vse Intercession of any: if any did interced for him, good: if none did, yet lost he nothing thereby.

4
And not
meant *de sanctis*
et defunctis
in generall,
but of Mar-
tyres in parti-
cular.

Lastly, whatsoeuer Saint *Ambrose* hath, or opined in that place, it is not meant *de sanctis*, with God in generall, but onely of Martyres in Particular. Now their case was singular, their priuiledges surmounting in the opinion of antiquity. And therefore what by some is applied vnto Martyres, is not to be transferred vnto all in generall. It was an vse in the Primitiue Church to pray for the dead: how and wherefore I dispute not now. But he that should doe so for any Martyr, in Saint *Augustines* iudgement much wronged the Martyr.

1
Gregory Nazianzen hath taught Saint Hierome, also how to Rhetorize.

Hierome concluding his Funerall Oration vpon *Paula*, desireth her in heauen, to assist him with her prayers thus. *Vale Paula, & cultoris tui ultimam senectutem Orationibus iuna.* This hee learned of his Master *Gregory Nazianzene*: and both of them as Panegyristes, in *Rhetorū scamnis*. For it is no more but a Rhetoricall conuersion vnto her, not of force to conclude a Diuinity problem.

2
And it appears
as it is, onely
a wish,

Secondly, I answer, it is *not* a wish: and not *expressly*, a direct prayer vnto her.

Thirdly, it was addressed to one, his most familiar,

liar, intire, and ancient friend: and therefore no way obligatory, or exemplary for vs, *ex opere operato*: and it may be he spake it out of assurance of, or with reference vnto, some promise or compact betwixt them made, as in the case of *Cyprian*, and *Cornelius*.

3
Addressed to a
late familiar
friend.

Lastly, *Hierome* was perswaded shee did remember him already, and so it was no prayer by direction: For so else-where we finde it concerning *Blesilla*, *Loquitur illa, & alia multa quata-
ceo, & pro te Dominum rogat: mihiq, vt de eius
mente securus sum veniam impetrat Peccatorum.*

4
Vpon ground
of her kind re-
membrance.

Maximus of *Turin* by the like addresse concludeth his Panegyricall Sermon vpon Saint *Agnes*. *Itaq, O splendida Christo, pulchra Dei filio, & omnibus Angelis et Archangelis grata, vt nostri meminisse digneris, quibus possumus precibus exoramus.* He made that Sermon vpon her Anniuersary minde day: and as then *forte* present, at that speciall occasion, by peculiar dispensation: so he directeth his speech vnto her: and that not with confidence of being heard: *Quibus possumus precibus*, is as much as nothing: In effect, as I can, so I direct this my addresse vnto thee: heare and helpe me accordingly as thou canst, and maist: So the man, in the point, was not *maximoprobis*; He was not so fully perswaded of that, or any Saints assistance, as that he went farther then opinion. In another place, to that purpose, hee speaketh so reservedly, *Idè veneremur eos in saculo, quos defensores habere possumus in futuro. Possumus, per-*

The like ad-
dresse *Maxi-
mus* of *T.* had
vnto *S. Agnes*.

Without any
great confi-
dence of be-
ing heard.

aduen-

aduenture, and no more : vncertaine he was whether I, or no : And yet farther, *Possimus*, saue onely those as wee were sometime interessed in here. And thirdly, *Defensores*, vpon generall cases of the Church : not in particular assaies of our owne.

And wee can-
not thinke
much other-
wise of *Theo-
dosius*.

Though his
was also in a
publike action,
touching both
the Imperiall
State, and the
State of Reli-
gion.

The Emperor *Theodosius* in *Ruffinus* History, *Lib. 2. cap. 33.* doth not inuocate any Saint, or Saints at all : onely vpon that exigent of the Rebellion of *Eugenius* and his Complices, he went in Procession with Clergy and Laity that were firme vnto him, in great deuotion, to the Oratories, Churches, Chappels, Sepulchers, and Shrines of the Apostles, of Martyrs, and other holy Saints: there he made his prayers vnto God in Christ, not vnto them, though hee were so perswaded they could and would take notice of him, and assist him with their prayers vnto God Almighty; as well they might then, and hee be so perswaded at that time concerning them, in such a publike action as that was, in which not onely the Imperiall Maiesty and State, but Christian Religion also lay at stake, vpon the hazard and tryall of that dayes aduenture. If then any some, or all the Saints of Paradise did assuredly take notice, and were informed in particular, and this were also to be proued, yet is it no warrant for their ordinary knowledge in other passages, nor yet for extraordinary when we will haue it : no more then that wee expect in all actions of Armes, against Rebels, Traytors, Tyrants, or Infidels, God declare himselfe so as then

then he did. For so it is, God shewed himselfe then the Lord of Hosts indeed; and the Mighty God of battell, if euer else in the sequell of this action against *Eugenius*. For this is that memorable action, concerning which *Claudian* wrote thus.

*Te propter gelidis Aquilo de monte procellis
Obruit aduersas acies, reuolutaq; tela
Vertit in authores, & turbine reppulsi hastas
Omnium dilecte Deo, cui fundit abantris
Eolus armatas hyemes, cui militat aether
Et coniurati veniunt ad classica venti.*

*Panegy. ad Honor.
in 3. eim
Consulatu.*

What friends *Theodosius* made in this exigence, vpon whom he called, vnto whom he had addresse, *Ruffinus* relateth in the same place, *Tum vero ut conuersas suorum acies vidit Theodosius, stans in edita rupe unde & conspiceret, & conspici ab utroq; exercitu posset, projectis armis ad solita se vertit auxilia, & prostratus in Conspectu Dei, Tu inquit, omnipotens Deus nosti, quia in nomine Christi filij tui, ultionis iusta praelia ista suscepi: si secus, in me vindica, si vero cum causa probata, & in te confisus huc veni, porrige dextram tuam, ne dicant forte Gentiles.* (For they were Pagans, or addicted vnto Paganisme in the action) *vbi est eorum Deus?* Thus the Emperor then preuailed not by intercession of any Saint, but at his owne immediate inuocation vnto God himselfe, as *Socrates, Theodoret, Sozomenus* relate it: and it is expressed by *Ruffinus*, that this was, and had beene

In which exigence hee preuailed by his owne immediate Inuocation of God himselfe.

Lib. 7. ca. 24.

For whatsoever
is related of his
Inuocating
Iohn the Bap-
tist.

I
It hath little
credit.

his use of old, often approued with successe: *ad solita se vertit auxilia*. So nothing is gotten by this allegation: To aduance the prooff farther for their aduantage, beyond the obseruation of the Controuersor, *Sozomenus* reporteth that the Emperour setting forth vpon his voyage, made his recourse vnto God in a Church, which he himselfe had builded in honour and memory of Saint *Iohn Baptist*, seuen miles distant from *Constantinople*, *ὁ ὑμῶν ἀντὶ ἀποκαταστάσεως τοῦ Βαπτιστῆος* earnestly entreated the Baptist to assist him: nor onely so, but he did this with successe. *Fertur enim*, saith the Story, *quod eo tempore quo pugna hac committebatur, ex eo templo Dei, quod ad septimum lapidem situm erat, in quo preces fuerat Imperator egressus demon quidam, abreptus in sublime, Iohanni Baptista conuictus sit, & capitis obtruncationem obieceris, magna voce clamavit, Tunc me vincis, & exercitij meo insidiaris*. But the credit first of this Story may be questioned: for *Socrates*, and *Theodoret*, elder then *Sozomenus*, haue it not; and *Sozomenus* himselfe hath no greater warrant for it then heare-say: *ἀπὸ λόγου*, the report is: but who the Author was, what credit it was of, is not related. *Theodoret* reporteth, that not *Iohn Baptist*, but *Iohn Euangelist*, and *Philip the Apostle* were *ἐπιμνηστές*, and assistants vnto the Emperours Forces. But be the Story authentick, and of incontrollable credit, it is a singular fact, ioyned with miraculous operation of him, who is ever glorious and admirable in his Saints: but then especially, when

when as his owne glory, and the state of the Catholike Church doth lye at stake, as it did vpon the hazard of that dayes successe. Such singular passages, are not to be called into precedent, vnless also we expect the like extraordinary and miraculous deliuerances in our addressees. Lastly, the Emperour had repaire vnto God alone, without any mediation at all: it is plaine in the Text, afterward *ἱκετεύων*, hee yet farther calleth vpon God, *ὁμολογῶν αὐτῷ ἵκεται τὸν βαπτιστῶν*, that he would appoint the Baptist for to aide him. But to put it home for the most aduantage, admit that *ἱκετεύων τὸν βαπτιστῶν*, he calleth vpon the Baptist indeed, and without more adoe; it is not to assist him in his prayers vnto God: but hauing gone himse'fe in person, with confidence first vnto the Throne of Grace, he taketh in, ouer and aboue (*ἱκετεύων*) the furtherance of the Baptist, as a second, not as a principall: as peraduenture able to doe some good, being occasioned by the place where he made his prayers vnto God, the Church of Saint Iohn Baptist, by the way.

2
At the least, it is but a prayer, that God would appoint the Baptist for aide.

3
And being in a Church dedicated to him, he might the better take him in by the way for assistance.

The two next are *Paulinus* and *Prudentius*, Christian Poets, who vse the liberty of Poets, *Quidlibet agendi*: They may passe on: and if he neede testimonies of this kinde, I can affoord him 500. as fit, as pat, as pregnant as these, and build him vp strange positions in Diuinity; if I may be permitted to take and alleage literally, and *sensu primo*, the enforced passages of Poets, Christians as well as prophane.

To the testimony of *Paulinus* and *Prudentius*, it is enough to say, they are Poets.

And of *Victor*,
that he is an
Historian.

That takes vp
also the carriage
of a *Panegyrick*.

Victor Bishop of *Vtica*, is an Historian: and such are *Narratores*, of other mens Acts, not *expositores* of their owne opinions. Narrations haue no more weight or worth, then haue those Authors from whence they proceed. But *Victor* in this place laying aside the person of an Historian, taketh vp the carriage of a *Panegyrist* meereley: To deplore the calamity of the Church in those times, by the barbarous Vandals, &c. he conueneth, as it were, the Catholike Church by parts, and addresseth his Rhetorique in this wise, *Adestote Angeli Dei: Deprecamini Patriarche: Orate Sancti Propheta: Estote Apostoli suffragatores: Præcipue tu Petre beate, quare siles pro ouibus & agnis, a communi Domino magnâ tibi cautelâ et sollicitudine commendatis?* Thus he exostulateth with Saint *Peter*, and chideth him, you will not suppose, really and indeed, but onely Rhetorically & figuratiuely, no more then to expresse Art, rather then Piety therein: and why not in like sort for Inuocation, in which sort and fashion he goeth on, *Tu Sancte Paule, gentium magister, cognosce quid Vandali faciunt*: which a man might as well produce, to proue that Saint *Peter* and Saint *Paul*, were ignorant of, not interessed in the calamities of those times: and so farre of to be inuocated, or their help implored by the Church, as hauing no notice thereof at all.

The next testi-
mony.

Fulgentius was a man of worth in his time, but the testimony produced is none of his: It is suppositions, and a counterfeit. The whole *Homily*

is

is in Saint *Augustines* workes, Tom. 10. as one of his, vnder title of *Sermo 15. de Tempore*. The Louanists, found it ascribed vnto *Sauerianus* in some Copies, which argueth it a stragler, a masterlesse piece, a rogue: And more then that, a blasphemous varlet in this very place recited by the Cardinall Controuersor. *Omnes cursus natura virgo Maria in Domino nostro Iesu Christo suscepit, ut omnibus ad se confugientibus faminis subueniret, & sic restauraret* (so it followeth, where the Cardinall left of) *omne genus faminarum ad se venientium, noua Eva seruando virginitatem: sicut omne genus viuorum Adam nouus recuperat Dominus Iesus*. Is not this a varlet in graine: a fit Patron for Inuocation, that in the very grand work of Redemption parteth stakes betwixt Christ Iesus and the Virgin Mary, that entitleth her *nouam Euam*, as Christ is called *nouus Adam*. That professeth she restored all Woman-kind, as Christ did all Mankind. I suppose *William Postel* coyned this worke to giue credit and countenance vnto his old Beldame. Howsoeuer the Cardinall wanted witnessers it seemeth, that tooke in such a Ras-call to make vp a number, for want of better euidences, and to purpose.

213
Nor deserves any.

As for Saint *Leo*, hee might afford him many moe testimonies of like nature, concerning Saint *Peters* Intercession, as *Serm. 3. in die Anniversario*, *Serm. 1. de ieiunio*. 10. *mensis*. *Serm. 5. 6. 8. in Natali Apostolorum*. All which extend no farther then this, that some speciall Church and people, as

The other of *Leo*, if they were doubled could not help their cause.

Being all of
particulars.

Saint Peter had ouer the Roman Church, and yet Leo goeth no farther then this, *By his merites and Prayers, we hope to find assistance*: Intercession, without any Inuocation. These testimonies looke toward Intercession: that produced in the Controuerfies is for neither: Vnlesse this may be remembered for to establiſh Inuocation, *Make you friends of the vnrighteous Mammon*, that is, make Intercession, and call vpon Mammon. For the text of Saint Leo looketh that way, *Per bonam emulationem, ipsorum ex ambite suffragia.*

Saint Augu-
stines authority
would haue
preuailed
much, if he
had fauoured
the cause.

I
But he resolues
it, onely as an
act of speciall
dispensation
for Martyres.

I haue referued Saint *Augustine* for the last, as being the man vpon whose shoulders for dogmaticall points disputed and resolved, the Church of God hath as much relyed, as vpon any since the Apostles times. For scarcely is intercession found in him, vnlesse it be of Martyres, who in the opinion of the Church, and also of Saint *Augustine*, had an especiall priuiledge aboue other Saints. And therefore he that yeeldeth Martyres as were interessed, *rebus viuendum*, denieth it precisely of other Saints. *Non ideo putandum est viuorum rebus quoslibet interesse posse defunctos, quoniam quibusdam sanandis vel adiuvandis Martyres adsumt. Sed ideo potius intelligendum est, quod per diuinam Potentiam Martyres viuorum rebus intersint, quoniam defuncti per naturam propria viuorum rebus interesse non possunt.* So that by Saint *Augustines* resolution it is an Act of speciall dispensation, no naturall ability or sufficiency in any Saint, to take notice of any thing done vpon

on

on earth. And secondly so an act of speciall diuine dispensation, that it belongeth vnto some onely, and is not communicated vnto all generally: Martyres alone haue that priuiledge. Which instance of Saint *Augustine*, out of the opinion of the Church, answereth well-nigh all allegations, of any practice this way for Inuocation or Intercession in antiquity. And lastly, Martyres with some limitation, *Ad memorias eorum*, and not else-where. These *Memoria* being now no where extant, Inuocation in his opinion is ceased. Or else in *Natali eorum die* vpon the day of their consummation: which being but once in the yeare: and in so long a tract of time, vncertaine also, Inuocation can bee but seldome, and then too vncertaine: and they being onely to be then Inuoked, doe make Intercession onely then. *Sicut dicit Apostolus non omnes sancti habent dona curationum: ita nec in omnibus memorijs sanctorum ista fieri voluisse, qui diuidit propria unicuique, sicut vult. August. Epistola. 137.* And the testimonies recited in the Controuersies out of *Augustine* are all for Martyres, not Saints of any other rancke or reckoning; betwixt whom and Martyres he putteth this difference, that *Cum pro ceteris defunctis oretur, Martyres pro nobis rather intercedant.*

2
And for them too, with some limitation.

And so it was resolved by the first, and best in the Primitiue Church.

Thus they spake and wrote that for siue hundred yeares or thereabout after Christ, were the chiefe and principall amongst the Worthies of *Dauid*. Whereof not any one speaketh *positiue-*

ly

And therefore
the latter Wri-
ters.

And Decrees
of Councils
are the lesse
to be listned
vnto.

ly to the point, as in full resolution of the truth of that conclusion. *Holy Saints and Angels are to be Inuocated.* Those that remaine vpon record, filed vp in the Controuersies, *Gregory the first, Gregory of Turon, Bede, Anselme, Bernard,* are latter, *postnati*, to the practice growne into vse, and therefore not authentick in the question. Nor did *Philip Melanthon* at all enlarge *Quia Gre- gorium ignotam fuisse scripsit sanctorum Inuocationem*: Namely, for vse and approbation of the Church. As for decrees of Councils in determinations of Faith: Our Masters of Controuersies are not much troubled with any great store of them. In the appendix vnto the Councell of *Chalcedon*, the Bishops of Europe write thus vnto the Emperour *Leo. Sanctissimum Proterium in choro, & ordine sanctorum Martyrum ponimus, & eius intercessione misericordem & propitium Deum habere postulamus.* But first of all it is no Councell decree: indeed it specieth a practice of the Church, and so also a beleefe. They vsed to pray vnto God that he would be pleased to accept the Intercession of Martyres: which is nothing to the point in question. For here is inuocation directed vnto God, not Saints. Intercession of Saints is remembred, but not of all: onely Martyres. Then Intercession is not Inuocation. It is, and may be where Inuocation is not, *etiam* in particular, but this is also in generall. For, if not the whole Church represented, yet for the Church representing in a speciall action, a peculiar time, singular occasion

occasion so remarkable and notorious, it could not be hid, they desire God, that *Proterius* might remember them, and commend them vnto the Maiesty of Heaven. The second allegation is of lesse operation, *Flavianus post mortē vixit: Martyr pro nobis erat*: It is onely an asseueration what he did, not Inuocation, that so he might, and that which he did, was a speciall case, of Intercession for them whom he knew in the flesh: of deprecation for the state of the Church whereof hee had speciall notice in his life, being therein interested particularly. But, *quid hoc ad Baschum?* for ordinary practice commonly? Shew mee any positive assertion of Father: any Decree of Council within the time prefixed of 350. yeares, and I subscribe.

As for miracles, I beleue them when I see them. Sure I am, there is much colinage and collusion in them. The Donatists were wont to brag much of them: *Quæ signamenta mendacium hominum, vel portenta fuerunt fallacium Demonum*, in the opinion of Saint *Augustine*. For euen the Diuels those Gods of the Gentiles wrought miracles, and true ones substantially, for the confirmation of Paganisme and Idolatry. For euen the Diuel, saith *Chrysostome*, hath by his art and cunning cured many diseases, and restored men vnto their health againe. What

And the miracles which they report, least of all to be believed.

Orat. in laud. 1.

then? Shall we therefore subscribe vnto, and partake of their impiety? God forbid. And who knoweth not Hereticks haue euer run this course to confirme their impieties from such delusions.

Adiucient multa de auctoritate conjunguntur doctorum Hæretici: illos maxime doctrina sua fidem confirmasse: mortuos suscitasse, debiles reformasse, futura significasse; vis merito Apostoli credendum. Quasi nec hoc scriptum sit venturos multos, qui etiam virtutes maximas ederent, ad fallaciam munendam corruptæ prædicationis. So that in opinion of *Terrullian*, it is no safe proceeding by this *Miracularian* courses, to iustifie Inuocation of Saints or Angels. So that no reason but to embrace *Chrysostomes* resolution,

ut tunc vbi opus est, et ubi opus est, non credamus illi. Credit is to be given to the Scripture, rather then vnto Miracles whatsoeuer. But to grant them true, truly done, by the onely finger of God, yet being, as they are, extraordinary workes of wonder, whensoever they confirme that for which they are alledged, we may doe well to remember, that what they so confirme, are also extraordinary dispensations, not to be drawne into practice ordinarily, and so nor they, nor their effects any thing to purpose.

Shew me, to conclude, any positive practice in antiquity; not one or two examples of some private parties. A receiued resolution for the verity thereof, concluded dogmatically: Demonstrate vnto me infallibly, by reason, Scripture, authentick tradition,

De Præscript.
44.

For either they
confirm no-
thing.

Or nothing
but extraor-
dinary dispen-
sations.

And so, they
must euery
way faile in
the prooffe of
Intercession.

tradition, that Saints departed are all of them, or any of them interessed ordinarily, *rebus uiuentium*. That by either Euening or Morning knowledge. Naturall indowments, or acquired accrements. By diuine reuelation. Angelicall relation, or other meanes they doe or can know and vnderstand my necessities, exigences, prayers, or practice in any time or place when I call vpon them, or vnto them, and I will vnfaignedly ioyne hands of fellowship, and say, Saint *Peter*, Saint *Paul*, pray for me. Vntill that, *in xpo*; and so I thinke will any, desire to be excused for Inuocation: For to bee perswaded as some haue told me they are, that in their opinion Saints nor doe, nor can be priuy vnto my necessities, nor heare my prayers, and yet to pray vnto them, is to my vnderstanding so poore a part of Piety, that it is without warrant of common sense. It is peradventure possible, saith Saint *Augustine*, that the dead know something done here amongst vs, by relation of Angels, *Qui rebus quae aguntur hic praesto sunt*, and beholding the actions and occasions of mortall men with whom they conuerse, peradventure make report of them in Heauen. Such things and no more, and no other then those are, which he to whom all things are *aperta*, and in subiection, thinketh fit and conuenient for them to know. Somewhat God may be pleased to reueale and let them know immediately from himselfe. Some men may haue at some certaine times particular reuelation, or

Till they haue found vs better assurance, that they know, and are interessed in our affaires.

(Vnlesse as we by particular Reuelation, may know of theirs.)

peradventure apparitions from the dead: as *Saint Paul* yet living *in the third Heaven*, was rapt up, but how, into the third Heaven. *Verum ista diuinitus exhibentur, longè aliter quam se habet uisitatus rerum ordo, singulis creaturarum generibus attributus*, saith *Augustine*. All these being extraordinary dispensations, no ordinary rules of practice are not to be made ordinary Precedents, especially in cases of Religion and Piety, or of such humane exigences as require quicke dispatch, and certaine assurance for deliuerance: Can I expect through the Meanes, Mediation, or Intercession of any Saint, or all the Saints of Paradise, any speedier admittance then I can haue from God himselfe; any readier dispatch then he immediately affordeth? *Call upon me, and I will heare*. Inuocation out of Mercy; promise of Grace are not so farre a sunder in the text of *Dauid*: and as instantly consequent in Gods performance. The word is no sooner out of thy mouth. *Heare me, O Lord*: but it is in the Eares of the Lord of Hosts, and instantly findeth grace and acceptance, For streight he commeth in with. *I will heare and deliuer thee*. *Abrahams* seruant, a good seruant of such a Master, in that great imployment, *To take a Wife for Isack*, *Gen. 24*. Hath recourse vnto the God of his Master *Abrahams*. Immediate addresse, without aide or assistance: and what successe? such as none could expect or desire better. For vers. 13. *Before he had left speaking, behold Rebekah came out.*

Specially since we haue a surer, and speedier way of dispatch, without them.

out. The party provided for him: So God instantly heard his prayer, and granted his request. No man, I suppose, would desire better Audience.

Εἰς ὅλην παρεκκλήσιν τῇ ἀνθρώπων, ἵπνατ πτωχῶν; καὶ ὁδῶν, ἀρχῇ. Το. 7. pag. 197.

αἰτήσας, ὁδῶν ἀποκρίνεται σοι. If thou haue any suite to, or businesse with man, thou first enquirest if he be at leasure? so be spoken with? He that attendeth on him, answereth my Master is a sleep, he cannot be spoken with. But no such matter if thou addresse thee vnto God. Goe to him and Call, he instantly answereth and giveth eare: No businesse hindereth: No Mediator needeth: No servant or attendant to keepe thee out. But say, Lord haue mercy vpon me, and eft-soones behold, God is at hand. While yet the Word is in thy mouth, he returneth answer, Loe here am I. Thy Petition is dispatched before thy suite be fully ended. No long suite: No great charge: not much trouble or attendance in Call, and I will heare. It is not man, thou hast recourse vnto, that so thou shouldest follow him farre, or repaire vnto the place of his abode. God is alway neare, euer at hand. Thus to purpose. And againe, in the case of the woman of Tyre.

ἐπεκλήσας ἰεροσολ. τῇ πόλει Ἰερουσαλὴμ. καὶ τῇ πόλει τῆς Τύρου. Pag. 190.

She doth not addresse her selfe to Peter: shee supplicateth not vnto Iohn: shee doth not intreat Iames to helpe her: but passeth through the midst of them to Christ. I neede no Mediator quoth she: but with true repentance my companion, I come personally vnto the spring head. Hee came

downe from Heauen: hee took flesh for this cause, that euen I, might come and speake vnto him. Therefore in conclusion, to their perswasions, that direct, and inuite me otherwise then to call vpon Me. Without more ado I answere with *Nazianzene* in another case, *Mira p̄m̄ imp̄ iord̄n*: Let vs stand as we doe: all things considered, we haue no reason to change for the worse. Hold that fast which we haue receiued from our Elders, the ancient Christians of the purest times: the eldest Tradition of the Church: who neuer were acquainted with such diuersions from the right and direct way. It is a nouelty I auerre, and will auow to vse such Intercession. Not heard of for practice ordinary in the Church for about five hundred yeares after Christ. It is foolery to goe so about the bush, when without much adoe, the bird may be had. It cannot be proued by any *Romane Catholique* nor all the *Roman Catholiques* liuing, that *Saints departed*, of what *Ranke*, *Condition*, *Quality*, *Mansion* or *Degree* soeuer, can vnderstand ordinarily our *Needes*, *Necessities*, *Votes*, *Desires*, or *Petitions*, and therefore, as unfit for this imployment, are not ordinarily to be called vpon, for *Helpe*, *Assistance*, or *Reliefe*. *Origens* conclusion will hold and shall be defended and made good against all *Opponents*. *Viram sancti qui cum Christo sunt, agunt aliquid & laborant pro nobis*, in particular, vpon particulars, est inter *mysteria occulta Dei*: And therefore not so rashly

And their contrary Doctrine is both a nouelty, and foolery.

rashly to be resolved affirmatiuely. It is no point of Faith fundamentall; or secundary: neuer so resolved for many ages in the eldest times of the Church: no practice of the faithfull ancient, imposed, or vniuersall: no tradition for it, much lesse Scripture: no ground in reason, or in Diuinity. It is but folly in time of necessity to rely vpon their mediation: The best course is, The vsed course hath beene euer: the surest way is euer without their mediation, to haue immediate addresse vnto God in Christ. If any Papist liuing, or all the Papists liuing, can iustifie the practice of their Church herein, against the Doctrine and practice of the Church of England, I will subscribe vnto all Popery.

Without any ground.

And yet we are wronged, and deeply calumniated by foule mouthed detractors, as iniurious vnto God in the dishonour of his Saints, because we giue them not the honor which is not due vnto them, wherof they are not any way capable. Those blessed ones with God, that have *fought a good fight; kept the Faith, finished their course*: as they are now regnant in glory, with their Redeemer; so are they honourable amongst the Righteous vpon Earth for euer. They haue left a name behind them: so that their praise shall be remembered for euermore. The Lord hath gotten great glory by them, and therefore with renowne hee will reward them. No Christian will deny, or enuy them their due: And for my selfe, I say with

And yet we deny no honour to the blessed Saints.

Nazian-

Nazianzene, or *Basil* I am sure. *μαρτυροῦμαι ὑμῶν τὴν πίστιν καὶ ἀγάπην ἀπέναντι πάντων ἀδελφῶν.* It doth me good at heart to see them honoured, I admire, reuerence, adore them in their kinde; their Triumphs and Trophées ouer Death and Hell my Tongue and Pen shall most willingly set out to life, with all the poore skill and faculty I haue. Thrice happy Reapers of that mighty *Book*, that did so worthily in *Ephrata*, and were so famous in *Bethleem*: that sowed in teares, when you went out weeping, but reape now the fruit of your labours in ioy; you haue left some gleanings for *Ruth* to gather after you, to the comfort and cherishing of her poore widow mother. Thrice happy guests of that royall *Abashueroth*, admitted to eat at his Table in his Pallace, that *Non-such* of God, to drinke the sweet wine of felicity in the cuppes of immortality, clad in the wedding garments of immutability: Blessed Soules and immaculate, it hath beene your turnes already, being purged with the Oyle of Purification, and perfumed with the Odors of the Lambes innocency, to goe into the Chamber of that great King, and to be married vnto him by immortality. Spies of that Land of promise, which indeed floweth with milke and hony, to whom that Captaine of the Armies of the Lord of Hosts, the *Ioshua* in truth, and not in type, hath giuen rest from all enemies round about. Faire Flockes of that great Shepherd of *Israel*, that feede vpon the Mountaines of Eternity, and repose

pose your felues in Pastures, by the waters of life,
wee know you affoord vs your best wishes and
desires: refresh vs with the crummes of your de-
licacies there, compassionate our yet Pilgrime
estate, that lye among Lyons, feed with the Wolfe,
and goe to water with the Dragons. We cannot
forget, we must not be vnmindfull of your worth,
John, Peter, Paul, Iames, Stephen, Luke, Andrew
Tecla, those *ἁγιοὶ, ἄνθρωποι*, Sacrifices for Christ, as Pag. 76.

Nazianzene calleth them, such as with them, af-
ter them, and before them, *Pro veritate periculis*
se obiecerunt: cum igni, ferro, belluis, tyrannis, malis
presentibus et denunciatis, alacri animo, velut in
alienis corporibus non suis, imò, ut expertes corpo-
rum, dimicarunt. *Ταύτα ὁ εὐσεβὴς ἀπὸ ἀνθρώπων.* These you
honour not, but disgrace what you may: so he ex-
postulateth with, and chargeth *Julian* that Rene-
gado: but he neuer intended so to honour them,
as *Honorificentiam regis deferre Comiti*, to giue
them the honour due vnto their Maker. This I
must not, I cannot, I dare not presume to doe:
For how can I answer it vnto my Master, who
hath denounced, *My honour shall no man haue,*
nor will I part stakes with any other? Nay, how
vnto those Grandies themselves, the Saints? so
iealous of their Redemmers honour, that before
all they first would plead against me, and cast me
vpon enditement of high Treason: so farre are
they from admitting, or patronizing mine excessse.
Ἐπεὶ αἱμα, I confesse with *Origen*; they deserue to

But that which
is onely due
vnto their Ma-
ker.

G g

be

- Contra Cels. 1. be honoured, but not worshipped or adored: *Τὴν αὐτὴν μυστικὴν, ἢ ἱερὰν τιμὴν ἀνθρώποις δοῦναι.* The honour they expect, the most and greatest we can doe unto them, saith Chrysostome, is to goe after them in their worth, and to be followers of their good deservings. Nazianzene enlargeth himselfe much vpon this point, and concludeth: *Hoc honorum genere magis oblectatur Cyprianus, quam cunctis alijs in vnum congestis. Hæc et cum apud Homines versaretur, vitæ moribusq; præstabat: et absens per nostram vocem omnibus in mandatis dat, quam obsecro ne contemnatis, si tamen aut illius in dolorum acerbis tolerantiæ, ac certaminum pro virtutis defensione susceptorum, aut etiam mei, qui hac legatione fungor apud vos vlla habetur ratio.* Nazianzene did not in this, nor doe we with him, and all antiquity, vnder-valew their worth, or esteeme lightly of their archievements. *Οἱ θεοὶ οὐκ ἔστιν ὁμοιωτέον τῶν ἀνθρώπων, καὶ τῶν κτίων ὑποφύοντων, ἀλλὰ τοῖς ἀσώτοις τῶν ἀνθρώπων ἀπορίστον.* Men, saith Chrysostome, that feare G O D, when they refuse to adore the Creature, doe not vilifie or despise the Creature, but rather giue honour to the Creator. The godly man hateth not the Sunne, because with Pagan Infidels he adoreth not the light thereof, but giueth that respect thereto which is due. Thus wee answered in this point of Inuocation, and make our Apo'logy against detraction, for dishonouring or disparaging Gods holy Saints. That G O D, glorious
- To. 5. pa. 625.
- Orat. 13.
- To. 5. pa. 711.

rious in them now and euer, grant vs of his grace,
 through their Intercession for his Church in
 Christ, that we may so passe through things
 temporall, that finally wee loose not
 things eternall: but together with
 all the Saints departed, may
 rise againe to immor-
 tall Life.

FINIS.

Errata.

Pag. 2. lin. 19. *meere*, p. 3. l. 3. *looe*, l. 7. *miserentur*, p. 8. l. 1. *a longd*, p. 14.
 l. 2. *referred*, p. 20 l. 7. *nor man*, p. 26. 14. *which doth*, l. 27. *ease dis*.
patch, p. 35. 27. *know not what*, p. 37. 19. *ευαλλας*: p. 107. l. 11,
ius petes, p. 110. l. pen. *Non enim*, p. 136. l. 14. *possum*, p. 145. l. 8.
περισματα, p. 146. l. 5. *vnto*, p. 178, 18. *παρχει*, l. 13. *for vs so*,
 p. 182. l. 13. *sa Christian Virgin be*, l. 18. *and of*, p. 189. l. 15. *εισελ*-
λυσθαι, l. 18. *μικρον*. *συναποσταμις*, p. 210. l. 19. *Exercitui*.